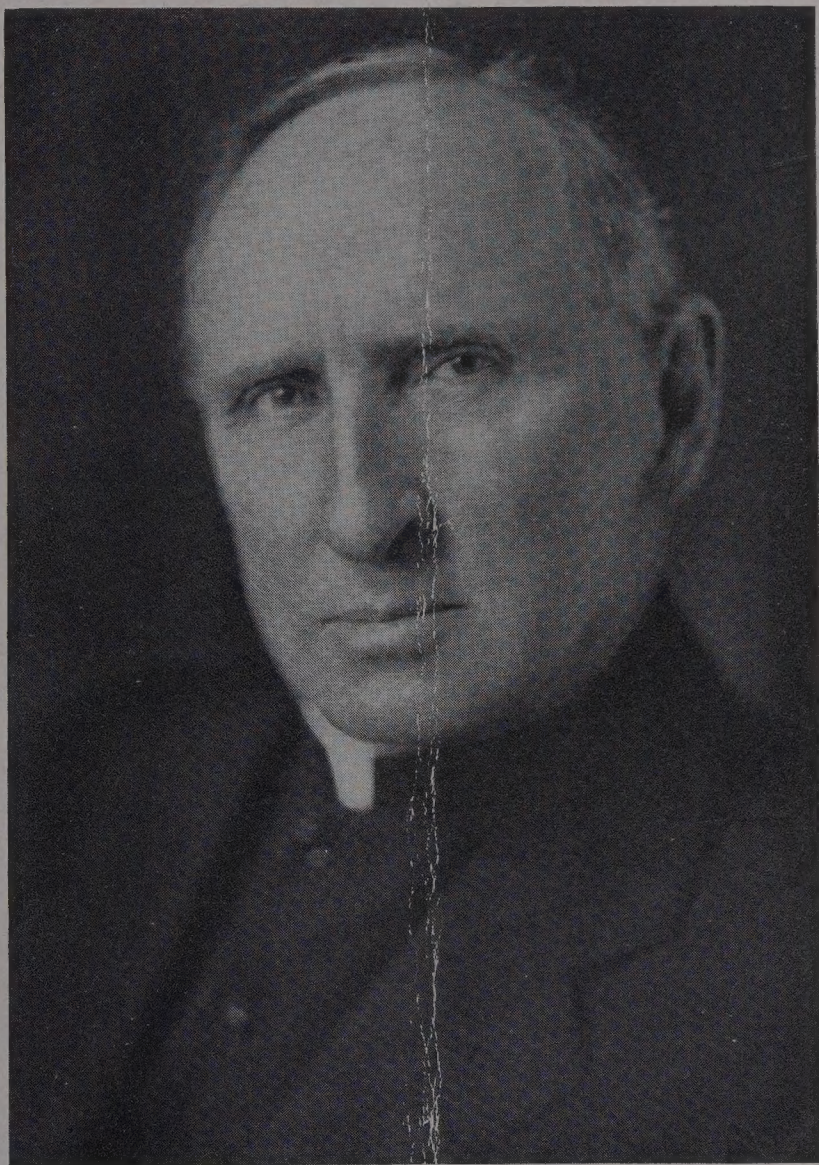


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(See Page Ten)

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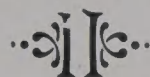
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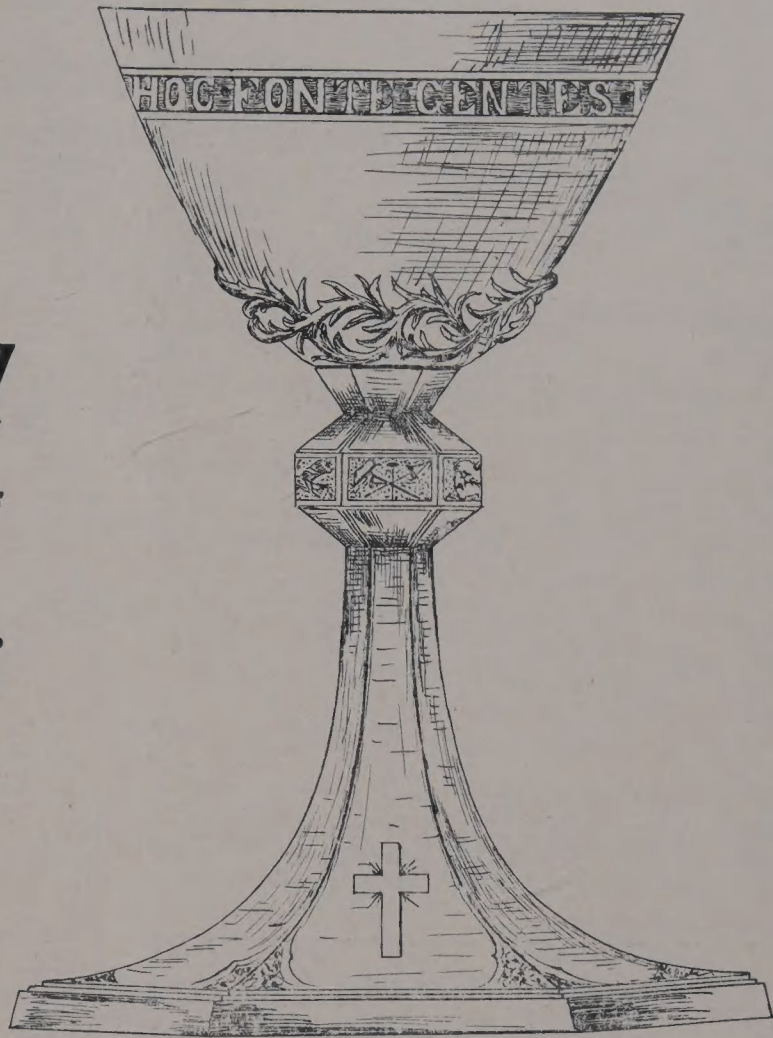
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Vol. XVII

MAY, 1940

No. 8

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Msgr. Paul Bernier, writing in L'Action Catholique, finds in the late Cardinal Verdier's legacy of church buildings a visible symbol of Christianity in France.

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Dr. Kemp Malone, Professor of English Literature at the Johns Hopkins University, in a lecture at Roland Park traces the cultural influence of the Church on England, during that nation's progress in what was truly her Golden Age.

"...UPON THIS ROCK"Page 9

The eighth in the series of convert instructions, prepared by a member of the Gibbons Academy according to the system of Msgr. Dowd, treats of the Divine establishment and purpose of the Catholic Church.

FATHER HARIGPage 10

A Solemn Mass of Requiem was sung over the deceased in the Seminary Chapel, with burial following in the cemetery at St. Charles'.

ORDINATIONSPage 17

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Excerpts from Cardinal Verdier's Pastoral Retreats

YOU have often thought of that astonishing scene in which Jesus asks of Peter his love, his heart. Christian painters have often represented it. Peter has about him an immense flock of sheep and lambs. Christ comes toward him and holds out to him the pastoral crook. But before giving it to him, He stops, and looking into his eyes says to him, "Peter lovest thou me?" Three times he puts the question. He even adds to it the disconcerting query, "Peter, lovest thou me more than these?"

One is tempted to say to Jesus, "Master, what are you asking?" To govern this immense flock, must not one have prudence before all else? The wisdom of all peoples proclaim it: *prudens est, regat nos!* Jesus has another language and other views. Once more He asks of His troubled disciple, "Simon, son of John, lovest thou me?" And it is only after He has received the answer He was waiting for, "Lord, thou knowest that I love thee," that He gives him the staff and entrusts to him His sheep and His lambs.

Am I rash in saying that this scene is renewed constantly in the Church? To every priest, to each one of you and several times in the course of your life, he puts the eternal question, "John, Henry, Peter, lovest thou me?" He asked it when He called you to the priesthood. You heard it more explicit, more pressing on the day of your ordination. On that day you said, I am sure, "I love Thee, O my Jesus; and henceforth I will be Thine in life and in death." He again asks you for that love today as you begin your retreat.

Do not be surprised by His persistence. Christ knows our human nature. Has He not kneaded it with His divine hands? He knows that he who has the heart of a man has everything. He knows that if we love God we shall love His will, that we shall strive to extend His kingdom, that to please Him we shall sacrifice ourselves unreservedly for the salvation of souls. He wants the whole priest for His work of salvation and this is why He wants his love: "Simon, lovest thou me?"

Has He not said to His Church, "The new priest! Envelop him from head to foot in the vestment which symbolizes the love of God: *Accipe vestem sacerdotalem per quam intelligitur caritas?*"

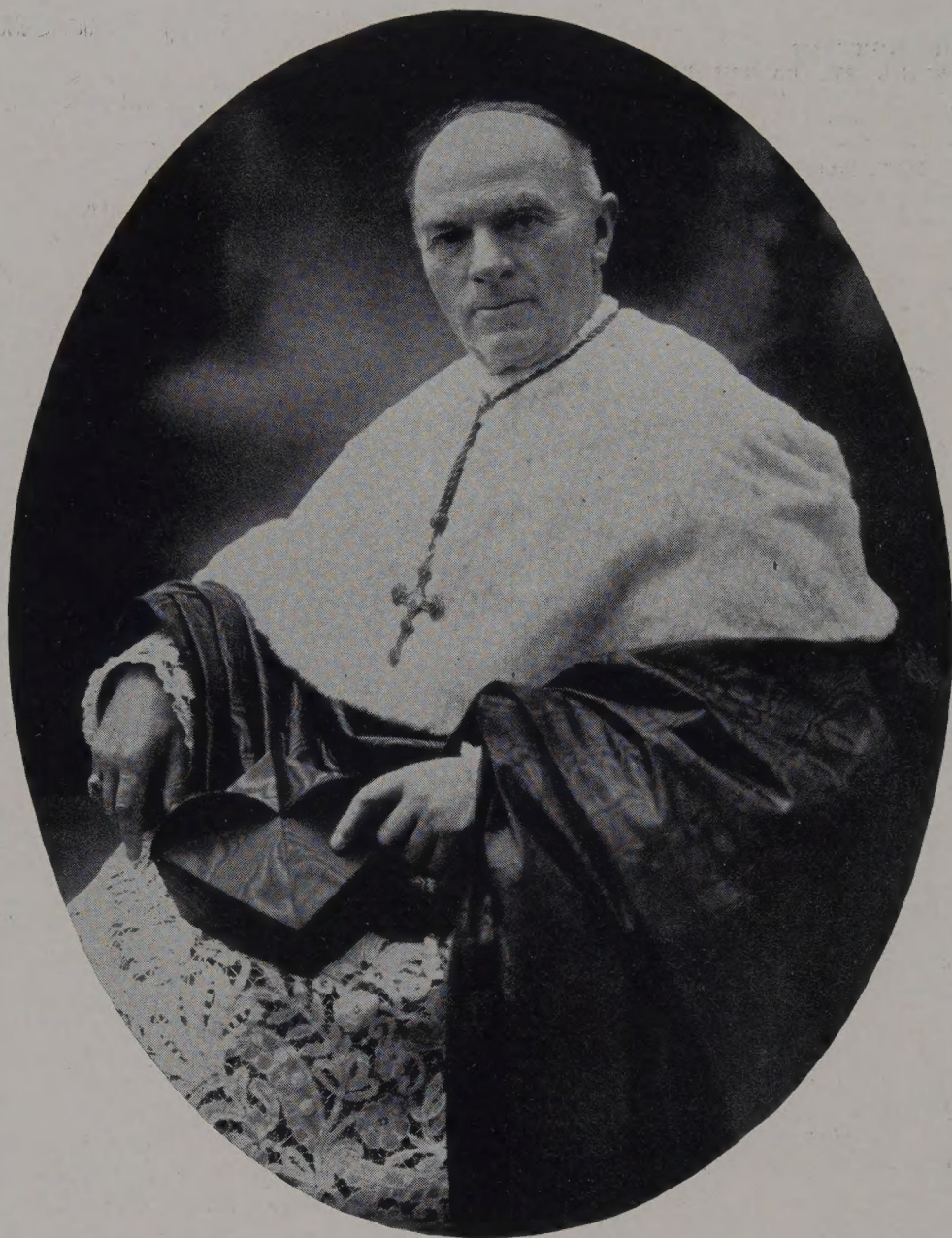
We have received this message of love and we must first of all express it in ourselves. There is not, there cannot be any true priesthood without it.

But our poor nature rises up in astonishment in presence of this desire of God: what love dost Thou then demand of me? I am, my God, ready to obey Thy least

(Continued on Page 24, Col. 1)

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Jean Cardinal Verdier, S.S.

1864 - 1940



THE VOICE *of the STUDENTS and ALUMNI of ST. MARY'S*

Vol. XVII

BALTIMORE, MARYLAND, MAY, 1940

No. 8

Cardinal Verdier, Builder

*Construction of Churches Symbolizes Zeal Which Renovated
Entire Fabric of French Christian Society*

Translated from the French of Msgr. Paul Bernier in L'Action Catholique of Quebec.

HE was a church builder; and he was reconstructing Christianity in France.

Of the hundred and more churches with which he encircled Paris, as with a halo of sweetness and light, nobody talks since we have heard the call to arms. The "*Chantiers du Cardinal*," the Cardinal's work yards are without workers, many of his churches without priests; and his latest pastoral was entitled, "Our War Duties." But when tomorrow shall have settled the issue of arms, the memory of Cardinal Verdier will remain in benediction. He has injected into the red suburbs germs of spiritual resurrection. He has lit fires of Christian love where there had been smoldering fires of brutal hatred. He evoked the murmur of prayer in places where irreligion and blasphemy had long been muttering. Where hideous misery, passion and revolt had been menacing, he caused to blossom forth moral beauty, splendid, heroic.

Of his work as a whole this is only one aspect, but it has the value of a symbol: this miracle of charity which reached to the artist, to the craftsman and to the workman whom idleness was exhausting and exasperating; these churches, sumptuous or modest, where the solid and simple piety of the people is reborn while once more architecture and decoration rediscover their Christian vocation; these reintegrated hearths, these appeased consciences, these calmed faces, which raise to heaven looks of hope—all this was being accomplished in Paris while throughout France the reconstruction of the Christian city was going on.

Cardinal Verdier had been raised up to speak out loud and clear the language of reconstruction.

His career was at first very peaceful indeed. Professor of theology, seminary director, editor of a review of Apologetics, superior of the seminary of the Carmes. Then in six month's time he becomes, by one ascension after another, vicar-general of Paris, superior of Saint Sulpice, archbishop of the Capital and a Cardinal of the Sacred College. The rise was vertiginous; but more wonderful still was his mastery over events. Neither his vision of things nor his knowledge of men will ever be found at fault.

This good-natured, broad-shouldered giant who retains the strong features and heavy walk of the plowman of Auvergne, has an unerring glance, swift intuition, a strong hand and withal golden words. The President of France will have to take him into account; the head of the Reformed Church and the Grand Rabbi of France will feel honored to stand at his side.

Diplomatic society appreciates the penetrating and luminous realism of his judgments. Broadcasting stations contend for his talks. But the first prelate of Gaul has more important things to do than to give conferences over the Radio-Paris or addresses on the value of the individual at the Theatre of the Ambassadors.

There is not, we know, any people in the world whose intellectuality is more live and more productive than that of the French. And it is truth that grounds and prepares the action of the Church. On what lights, then, must he count who

has the mission to direct all the activities of Catholic thought, to preserve it from deviations and backsliding!

And what shall we say of Catholic Action? That of France shall have merited to be cited by Pius XI himself as an example for the whole world.

The *élites* of France are incomparable. They must have leaders worthy of them. Providence gives them.

But it is doubtless on the grounds of social reconstruction that French Catholicism shall have made the greatest strides under the leadership of Cardinal Verdier.

Prodigious destiny of the Church. At every crisis in its history, it may be after some uneasiness and hesitations, she finds the way leading to the real salvation of the nations. It is as when a ship is in danger; a seaman endowed with audacity and genius quickly disengages it from the storm and brings it to shelter from winds and fogs. To do this he must give a vigorous shift of the helm. It does not matter who tried to present the turn, who delayed it or who feared it. Hardly does posterity remember the man to whom it owes its direction. One thing alone matters; it is that the right direction be given and given in time; and this does not fail.

See Peter, in the midst of the great dispute of the Elders, standing up and saying to them, "Why tempt ye God to put a yoke upon the necks of the disciples which neither our fathers nor we have been able to bear?" That was a sincere word, and decisive. We pay little attention to it, but we owe it part of our liberties.

Who knows whether the future will attach less importance and less gravity to this declaration of the Cardinals and Archbishops of France: "A world is crumbling, a new order is taking shape. Catholics must allow to die that which must pass away, and help to create that which deserves to live."

And the Cardinal is the first to undertake the creation of what deserves to live. He writes a book of sociology: "Social Problems, Christian Answers."

Justice and charity. Justice preached, justice lived. Christian schools, higher teaching. Professional syndicates, corporatism. Specialized movements, youth movements especially. The Cardinal has all these things written down in his order of the day.

And he rejects nothing that can do homage to Christ: neither science, nor progress, nor the press, nor the radio, nor the cinema, nor even modern art. "All things are yours, but you are Christ's."

For this reason doubtless people listen to him, press about him, invite him to their gatherings. His pastoral letter on the falling birth rate has very certainly inspired the most perfect legislation in the world on the matter, the *Family Code*.

This hardy builder retains in intimacy the gentleness, the affability, the indulgence of a Saint John Bosco. His table is frugal, but his intercourse is without austerity. Two secretaries shared with him his modest residence in the street of Barbet de Jouy. Often he talked with them about Canada, which he knew and loved. He liked our family traditions; he liked our way of speaking, our accent; he even liked our songs. And in the evening, after dinner, if he gives himself a moment of relaxation, he listens willingly to the Little Singers of the *Manécanterie* in some Canadian ballad.

French Canada will have lost too soon this sympathetic and generous friend.

But the *Athlete of Christ* has well carved his reward. Heaven has doubtless already prepared the heir of his labors and his combats.

Editorial in America, April 27, 1940

FEW more grievous casualties might be laid to the war than the loss of Jean Cardinal Verdier, the twenty-second Archbishop of Paris, and son of St. Sulpice. No wonder that 100,000 persons filed past for a last look at his body as it lay in state on April 17 in the Cathedral of Notre Dame. As with Pope Pius X, who died at the beginning of the World War, the conflict seemed unbearable for his priestly heart: one problem too many for a man who had already established a record in solving the insoluble. His untiring devotion to the refugees was enough to finish anyone. Last though not least of Cardinal Verdier's solutions was the reconciliation effected between the Church and the *Action Française*. This balanced, as it were, his long policy of conciliation with the Government that has enabled the Church to function in France as it had not functioned in generations. Less sensational, but more fundamental, was Cardinal Verdier's phenomenal success in unifying French Catholic Action, unifying it without regimenting it; harmonizing all elements without depriving them of their native vigor and inspiration. The deceased Archbishop's visible monument is found in the great spiritual city of new parishes, new and splendid modern churches, increased priestly vocations, an army of fervent apostles which in a few short years he raised up in the God-forsaking Parisian suburbs, transforming them into outposts of Christianity. Much of the future outlook for peace in Europe will rest with the choice of his successor.

Oldest England

*Prof. Kemp Malone of Johns Hopkins Lectures on Church's
Cultural Influence in England's Golden Age*

IN the year of our Lord 596, Pope Gregory, the first of that name, being moved by divine inspiration, sent the servant of God, Augustine, and with him several other monks, who feared the Lord, to preach the word of God to the English nation. They having, in obedience to the Pope's commands, undertaken that work, were, on their journey, seized with a sudden fear, and began to think of returning home, rather than proceed to a barbarous, fierce, and unbelieving nation, to whose very language they were strangers. . . . They sent back Augustine, . . . that he might, by humble entreaty, obtain of the holy Gregory, that they should not be compelled to undertake so dangerous, toilsome and uncertain a journey. The Pope in reply sent them a letter, which reads, in part, as follows:

"Gregory, the servant of the servants of God, to the servants of our Lord. Forasmuch as it had been better not to begin a good work, than to think of desisting from that which has been begun, it behooves you, my beloved sons, to fulfill the good work which, by the help of our Lord, you have undertaken. Let not, therefore, the toil of the journey, nor the tongues of evil-speaking men, deter you, but with all possible earnestness and zeal perform that which, by God's direction, you have undertaken; being assured, that much labor is followed by an eternal reward. . . . Almighty God protect you with his grace, and grant that I may, in the heavenly country, see the fruits of your labor. Inasmuch as, though I cannot labor with you, I shall partake in the joy of the reward, because I am willing to labor. God keep you in safety, my most beloved sons. . . ."

"Augustine, thus strengthened by the confirmation of the blessed Father Gregory, returned to the work of the word of God, with the servants of Christ, and arrived in Britain."

So far, I have spoken to you in the words of the Venerable Bede. In his *Ecclesiastical History of the English Nation*, published in A.D. 731, you will find the full account, of which I have given

you only the beginning. Bede's history is our chief source of information about oldest England, and it is Bede's England, oldest England, that I will speak of tonight. This England was born in the year 597, when the mission, sent out by Pope Gregory the Great, and led by St. Augustine, landed on English soil and began the conversion of the English to Christianity. Before their conversion, the English were a barbarian people, outside the pale of western civilization and without anything adequate to take its place. The ancient Greeks and Romans had developed a great civilization while yet pagans, but the ancient Germans, of whom the English were an offshoot, had not got beyond the stage of barbarism, in spite of many centuries of close contact with classical culture, and by their suc-

cess in overthrowing the Roman Empire they seemed about to drag the whole west down to their own level. But what classical paganism failed to do, the medieval Church accomplished. The cultural unification of Europe was the supreme service of the Middle Ages, and for this truly tremendous achievement the Church deserves the credit. The ancient world was really two worlds: the civilized south and the barbarous north stood in perpetual hostility, and the



—Barlowski Photos

DR. KEMP MALONE
of The Johns Hopkins University

high culture of the Greeks and the Romans was insecure beyond all our imagining, by virtue of the constant attacks of the barbarians. This fatal defect in the ancient scheme of things was mended by the missionaries of the Church. Through the Christian religion the barbarians of northern and eastern Europe were brought within the borders of civilization, and the steady advance characteristic of later times was made possible. One of the earliest of these missionary undertakings, and in many ways the most notable of them all, was the conversion of the English.

One might have expected the evangelization of the English to proceed from their nearest Christian neighbors, the Welsh, as we call them today, or Britons, as they used to be called. But the circumstances were unfavorable. As you will remember, these Britons, after the Romans withdrew their legions, held the whole country, and the English, whose original home had been on the Continent, crossed over from Germany and took from the Britons, by force of arms, the greatest part of the island. This English conquest of British territory went on for a long time. We know very little about the details of the conquest, but we do know that the Britons fought hard and were not completely conquered until the end of the 13th century. In the 5th century, when the invasion started, the poor Britons were caught between two fires. The English attacked the east coast; the Scots, that is, the Irish, attacked the west coast; and the Picts came down from the north. The Scottish or Irish invasion was successful at many points along the west coast—in Cornwall, in Wales proper, and further north these Irish invaders secured a foothold and held on for centuries, but the Britons eventually won all this lost territory back, except in the far north, where the Irish established themselves permanently and, by the end of the 10th century, had overrun the whole of what we now call Scotland. To the Britons of the 5th century, the danger from the west seemed greater than the danger from the east. The Irish seemed to them more formidable than the English. The English successes, however, though less spectacular than those of the Irish, proved more enduring. The English colonized the east coast of Britain and steadily pushed their settlements westward, ousting or enslaving the Britons as they went, and by the end of the sixth century most of what we now call England was in English hands. You can well imagine that the British refugees and survivors in the west, Christians though many of them were, had little love for their heathen and barbarous neighbors. The enmity between the two peoples, in fact, was such that we have no record of a single attempt, on the part of the Welsh or Cornish Church, to evangelize the English. This deplorable hatred was destined to have momentous consequences in the history of the Church, and of

our western civilization generally. Out of evil good often comes. Since the Welsh refused to bring the gospel to their English neighbors, the Church of England owed its establishment to a mission sent out from Rome. The Roman origin of the Church of England is a fact of history well known, indeed, but not always given the emphasis which it ought to have. We shall see in a moment why the Roman mission sent out to the English by Gregory the Great looms so large in the story of mankind, looms so large that this mission alone would justify us in giving to Gregory that surname of Great which he so abundantly deserves.

Thirty-eight years after the Roman mission had reached Canterbury, another mission went out from St. Colum's Irish foundation of Iona and founded at Lindisfarne another center of missionary enterprise in the north of England. From these two centers, Canterbury and Lindisfarne, the evangelization of the English proceeded, and was brought to completion with remarkable speed and thoroughness. By the 8th century, little more than 100 years from heathendom, the new religion had already taken root among them, and had brought them into the orbit of Mediterranean civilization. The change from barbarism to civilization is always, and with justice, reckoned a turning-point of the greatest significance in the life of any people. In the present case, this change is coupled with conversion to the true faith. A.D. 597, then, must be looked upon as the most important date in English history, and the advance the beginning of which that date marks must be set down as the most far-reaching which has ever taken place in the annals of the English-speaking world.

The conversion of the English, important as it was to the converts, had an even greater importance in its effects on the development of Christianity and of western civilization as a whole. The Christianity of classical and post-classical times was preponderantly oriental, a religion whose seats of power and influence, for the most part, lay in Asia and Africa, and in eastern Europe. Italy, and the west in general, became Christian rather slowly, and the long-continued weakness of western Christianity drove it to lean heavily on the powerful Christian communities to the east and south. Now the rise of Mohammedanism broke the strength and depleted the ranks of the Christian Church in the very regions where it had its oldest establishments and its firmest footing. Palestine, Syria, Egypt, Africa and even Spain were lost, and the armies of Islam swept forward to the very walls of Constantinople. For a time it looked as if Christianity were to be confined within exceedingly narrow geographical limits—Italy, Gaul, Asia Minor and

(Continued on Page 27, Col. 1)

“ . . . Upon This Rock ”

Establishment of Church With Supreme Teaching Authority Forms Theme of Gibbons Academy Instruction

MY DEAR FRIENDS:

WE spoke of Christ's redemptive work last time. We saw Our Lord hanging on the gibbet of the Cross and

from those dying lips heard the words: "It is finished!" Jesus had made atonement for the sins of man; heaven was again open. Was His death on the Cross only for those living then? For how many people did Christ die? For everyone: "Who gave himself a redemption for all. . . will have all men to be saved" (I Tim. 2:4, 6). In order, however, that the redemption may reach individuals they must believe what He reveals and do what He commands. The means He has established to transmit His revelation is the Church; through her too we obtain the grace to believe and to act as true Christians. We will divide our talk on the Church into two parts, considering first the institution of the Church by Christ on Peter, the rock, and secondly, her mission.

Christ Builds His Church

Jesus, about thirty years of age, had just begun His public ministry in Galilee. His first act and one of His most important was to call His first disciples, Peter, Andrew, James and John as He walked by the sea of Galilee. They dropped their nets and followed Jesus. They were to become fishers of men. After thus choosing a large number of disciples, Jesus retired to the quiet of the mountain to pray. Scripture says that Jesus spent the whole night praying to His Heavenly Father. Then He chose "twelve of them whom He named Apostles" (Lk. 6:12-13). For the next three years these twelve Apostles were the constant companions of the Master and were especially trained by Him. They marvelled at Christ's power over demons and His miracles of healing; over the feeding of the five thousand. They asked questions about the doctrines He was teaching, the joys of heaven, and the terrors of hell where "the worm dieth not and the fire is not extinguished." They were taught to love the Lord with their whole heart and their neighbor as themselves; the necessity of being pure and humble like little children if they would possess heaven; and the foolishness of worldly am-

Our readers will find a good stock of materials in this talk to converts by Father Charles Wolf of last year's deacon class. It treats the Church and her function in an interesting way. This is the eighth in the series of convert instructions according to the system devised by Monsignor Dowd.

bitions, "What does it profit a man if he gain the whole world and suffer the loss of his soul?" (Mk. 8:36) They rejoiced at the enthusiastic following

of the people. The first power Jesus gave His Apostles was to cure the sick and drive out unclean spirits when He sent them two by two without bread or money through the towns and hamlets of Galilee. "And the Apostles coming together related all they had done and taught." They made an official report to Jesus telling Him they had taught what he told them to. On the way to Jerusalem Jesus sent out seventy-two disciples. He was enlarging His flock.

Jesus promised to appoint St. Peter visible head of the Church after Peter declared that Jesus was "the Christ, the Son of God" (Mt. 16:16). Jesus had replied: "I say to thee thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven and whatsoever thou shalt bind upon earth, it shall be bound also in heaven and whatsoever thou shalt loose on earth, it shall be loosed in heaven" (Matt. 16:16-19). Here Christ teaches that He will establish one Church, on Peter.

We now come to the Last Supper three nights before Christ's death. He ordains these twelve Apostles His first bishops and gives them power to change bread and wine into His Body and Blood. The words, "Do this in commemoration of me" gave the Apostles power to ordain successors and thus continue the memorial of Calvary to the end of the world. This, my friends, is done in the Holy Mass. The same victim that offered Himself on Calvary is offered in the Holy Mass. He was a bloody victim on Calvary but an unbloody victim in the Mass.

On the day of His Resurrection He gave all the Apostles the power to forgive sins when He said: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them. And whose sins you shall retain, they are retained" (John 20:22-23). Christ had forgiven sins on various occasions and now He gives this power to the

(Continued on Page 25, Col. 1)

Solemn Mass of Requiem Marks Burial of Father Harig From Seminary Chapel

*Many Priests Attend Laying to Rest of Exemplary
Priest; Burial in St. Charles' Cemetery*

We announced last month the death of Father Harig, just before our paper went to press. His funeral took place on Tuesday, April 9, on the day we heard of Cardinal Verdier's death. Father Harig's body was brought back from St. Agnes' Hospital shortly after his death on Saturday, April 6, and laid out in the parlor. There was a constant guard of seminarians. The office of the dead was sung at 8 o'clock Tuesday morning and the Mass followed at 10 o'clock. Father Brianceau, who succeeded Father Boyer as Father Harig's director, was the celebrant; the deacon and subdeacon were Fathers Gleason and Tennelly. Father Gleason represented St. Charles', where the greater part of Father Harig's ministry had been spent, and Father Tennelly represented Kentucky, his beloved home state. The office and Mass were beautifully rendered by the choir.

Many Priests Attend

Besides the community and the Sulpician Fathers from Paca Street, St. Charles' and Washington there was a considerable number of priests. Father Garvey remarked: "He was my director six years at St. Charles'." Many others had equally close ties with the devoted seminary priest. Among those present according to the list of the *Catholic Review*:

The Right Rev. Monsignori Louis R. Stickney, John W. Dowling and Louis C. Vaeth.

The Revs. Leonard J. Ripple, John F. Eckenrode, Joseph A. Garvey, George H. Tragesser, P. J. Lennan, C. C. Kerr, Joseph A. Stolz, C.S.S.R.; Pacifique Roy, S.S.J.; Edward T. Sargus, Eugene P. O'Grady, Daniel McGrath, Gerard Spraker, T. Austin Murphy, Edward Bunn, S.J.; Walter H. Adhern, John J. Russell, Henry F. Murphy, of Springfield, Mass; Thomas Daley of Fall River, Mass.; George Bowling, Nicholas Dohoney, John T. Sweeney, John C. Griffith, John Farrell, C. W. Bogan, George Shank, John Kerr, Terence Brodie, C.P.; John Peacock, Hugh A. Dalton, S.J.; John J. Hart, Joseph P. Sullivan, C.M.; John E. Ruppert, M.M.; John S. Martin, Francis J. Childress, Thomas J. Wheeler, D. F. Cummings, J. M. Rioridan, Joseph P. Hanley, S.S.J.; T. L. Farrell, Edwin De Lawder, Walter L.

Read, Maurice W. Roche, John J. Murphy, William H. Jameson, P. J. Ritchie, F. G. Fischer, C.S.S.R.; Francis J. Lauriola, Francis J. Flanagan, Thomas R. Delea, Paul J. Dougherty and Alban Callagee, C.P.

Mr. John A. Doyle of River Forest, Ill., a brother-in-law of Father Harig of whom we spoke in our sketch of his life, writes to the Record of Louisville that a day or two previous to the news of his death he had reviewed a letter from Father who spoke of steadily improving health after a long illness, and that he spent considerable time outdoors. He said

Connecticut Loses Prominent Pastor; Accident Closes Fruitful Ministry

The Rev. John E. Ryan, pastor of St. Ann's Church, Devon, Connecticut, died on April 21 at the age of 49. Father Ryan was trained for the priesthood at St. Thomas Seminary, Issy and Dunwoodie. The *Transcript* pays him a remarkable tribute:—

"The accident which caused the death of the Rev. John E. Ryan, pastor of St. John's Church, Devon, removed from the ranks of the Hartford Diocesan clergy one of its most able and energetic priests. The Diocese can ill afford the loss of one who was still in the prime of life, outstanding among the younger heads of parishes for his fruitful activity. In the ordinary course of events he would have given many more productive years to the work of the Church. That he was called so early, in the midst of his labors, is one of the mysteries of Divine Providence, so often met with and to be explained only on that last day when the whole wisdom of God in His dealings with men is made clear.

"Father Ryan belonged to that seemingly nervous class of people who are never satisfied with sitting still. From the very first days of his priesthood it was remarked of him that he was continually at work and that the amount of work he did was tremendous. He had been very few months in his first appointment at the Sacred Heart Church, Waterbury, before his swiftly moving figure was known in every corner of the parish. Rich and poor alike conceived an affection for him which was deepened with the

that Father Harig was a pupil of the Xaverian Brothers in Louisville, both in the parochial school and at St. Xavier High School, and that it was on the advice of Father Brady, one of the priests then at the Cathedral, that he began his studies for the priesthood at St. Charles' College.

On the occasion of Fr. Harig's death, Father Fenlon received the following telegram from Msgr. Scanlan of New York:

"Sincere sympathy of the faculty and students of Dunwoodie to the Sulpician Fathers on death of one of our former professors. Faculty meetings for calls prevent my attending, but community Mass, the Communion of the students and the Masses of the faculty will be offered up for the soul of this great priest.

"Father Scanlan."

years, sixteen in all, that he spent with them.

"The poor in particular benefited by his presence among them. He was the soul of generosity and his charity was limited only by his purse. His ability and his money were perennially at the service of those in need. If all who were helped by him in his Waterbury days pray for him then a multitude of petitions will arise to Heaven for the repose of his soul.

"What he was as a curate he remained as a pastor. The few years granted to him at St. John's, Middlebury, and St. Ann's, Devon, were periods of earnest and intelligent effort to serve his people and to strengthen their faith. How he succeeded is written in the hearts of his flock. He had no opportunity to demonstrate his talents as a builder of beautiful edifices but he showed himself to be that which is equally important, a builder of souls. His monument will be found in the grateful remembrance of the many whom he befriended materially and spiritually in the twenty-four years of his priesthood."

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The mother of the Rev. John Conley (1931) died April 18. Father Conley is assistant at the Holy Cross Church, Lynchburg, Virginia.

—o—

We recommend to the prayers of our readers the father of the Rev. Dr. Edward Lodge Curran who died at Brooklyn on April 25.

Cardinal Verdier, Superior-General of Saint Sulpice, Dies in France

Archbishop of Paris Taken Suddenly After Brief Illness; Death a Shock to Countrymen

Cardinal Verdier, our Superior-General, died April 9; for about a week he had been in the hospital of the Brothers of St. John of God, where he had undergone an operation. He seemed to be recovering, when a bad heart attack caused his death. The hospital chaplain gave him Extreme Unction while he was still perfectly conscious. Among other things he said to him, "Do you offer up the sacrifice of your life?" The point the Cardinal used to insist on in speaking of death at priests' retreats, was that one should offer up one's life willingly. In answer to the chaplain he could only nod; but it was learned afterwards that when leaving his residence for the hospital he had said, "I offer the sacrifice of my life for my diocese, my priests, Saint Sulpice and France."

Foresaw End

He knew that he was in great danger; to combat the ailment which was affecting him he foresaw that an operation would be necessary and that it might not succeed. Father Merklen, editor of the *Croix*, says that he remarked to him last year in the course of a drive in Rome: "Rome's exhibition in 1941 will not be for me; I shall have disappeared."

The Most Rev. Valerio Valeri, Apostolic Nuncio to France, reached the bedside just after the Cardinal's death.

Announcement of the Cardinal's death went over the radio, informing the Capital that it had lost its great spiritual leader, who enjoyed incomparable popularity among all classes of people. The body was removed to the archiepiscopal residence and placed on a modest couch on the first floor.

Among the first to call to pay their respects were former Premier Daladier and General Weygand, Commander-in-Chief of the Allied Armies in the East.

The *New York Times* wrote of him on the day of his death:

"Paris, Tuesday, April 9 (AP)—Jean Cardinal Verdier, Archbishop of Paris, died today. His age was 76.

"Jean Cardinal Verdier ranked high in the councils of the Roman Catholic Church. He was the possessor of a brilliant mind, was an outspoken ad-

vocate of democracy, a champion of the oppressed and a foe of dictatorships.

"Like the two Pontiffs under whom he served, Popes Pius XI and XII, he worked unceasingly for peace. However, when France, England and Poland on the one side, and Nazi Germany on the other, were plunged into war in the late Summer of 1939 he did all in his power to rally his countrymen behind the Allied cause, which he, as a Frenchman, believed to be a just one.

"On Feb. 7, last, he issued a pastoral letter in which he said that the Allies were 'struggling to preserve the freedom of peoples throughout the world . . . and to preserve their possessions and their very lives.' He added that Nazi Germany had violated all of her treaties and that therefore the war was 'a crusade.'

"No other war has had aims that are more spiritual, moral and, in sum, more Christian,' his letter added. "We are all mobilized. There is not a single Frenchman who is not at his post. Each has his different task, but they are all equally sacred."

Denounced the Nazis

"Previously, in the first few days of the German invasion of Poland, he publicly had denounced the Nazis for their 'barbarism,' particularly their air raids on civilians and their bombardment of Czeszochowa, the Polish 'Holy City.'

"At his order all Catholic churches in Paris, on Oct. 6, 1939, celebrated special masses for Poland. Cardinal Verdier celebrated Mass at the Sacred Heart Cathedral in Montmartre, and afterwards greeted General Wladislaw Sikorski, the Polish Premier, with the words: 'Poland will live again!' The Premier replied: 'I am certain of it, Your Eminence!'

"The sinking of the *Athenia*, on Sept. 3, 1939, also was denounced by the Cardinal as 'an abominable crime' and an act that will 'rouse the reprobation of the civilized world.'

"His hostility to communism, nazism and fascism was unrelentingly severe. On one occasion in a public lecture in 1937, he condemned states that 'repress the essential rights of the human personality' and proclaimed that

the Catholic Church was in full accord with liberal democracy.

"In the work of aiding refugees from Nazi Germany, Soviet Russia, Czecho Slovakia, Austria, Spain and other countries, he took a leading role. He likewise had a prominent part in French National Relief Day for Finland last month.

"Cardinal Verdier, like Pope Pius XI and Pope Pius XII, was the especial champion of persecuted Jews. Besides extending monetary and material aid to Jewish refugees finding sanctuary in his archdiocese, he also called on all Christians 'to pray that the evils that the Jews are now suffering shall cease.' This appeal was made in April, 1933, and was followed by many similar ones.

"Although out of sympathy with leftist trends in the Popular Front Government of Premier Leon Blum, the Cardinal, on June 7, 1936, called on the French people to forget their differences and to join in solving 'the vices of our social order.'

"His relations with the Daladier Government were excellent and marked by extreme cordiality. On April 1, 1939, he hailed M. Daladier and his government for putting France 'on the road to resurrection.'

Visited United States

"The Cardinal visited the United States on two occasions. His first visit, in 1923, lasted several weeks. In August, 1932, he returned for a ten-day stay, during which he inspected institutions of the Sulpician Order in this country. On his departure he expressed the 'greatest admiration' for America and 'for the calm and dignity' with which it was 'bearing the depression.'"

The Cardinal was born at Lacroix-Barrez, in Auvergne, on February 19, 1864. The large stone house of the farm had plenty of room for the father, mother and eight children; the father died when Jean was nine years old and his mother a few years before he reached cardinalial dignity. He went back, though, as soon as he could and the old Roman church was decorated with banners for His Eminence. An old neighbor drew near to greet him; but she broke down and could only sob: "*Mon petit Jean! . . . Mon tout petit Jean. . . Comme te voilà devenu grand!*"

Jean was sent to a preparatory seminary when he was seven years old. He never had any idea of being anything but a priest. It is recorded that he never had to be punished; the only faults he had was that he talked too

(Continued on Page 36, Col. 1)

Death Terminates Apostolic Labors of Brooklyn's Monsignor B. J. Quinn

Fr. Campion Pays Tribute to Priest Who Devoted Life to Work Among Colored Catholics

The Rt. Rev. Msgr. Bernard J. Quinn, an alumnus of St. Charles', died April 7, at St. Mary's Hospital, Brooklyn. The funeral took place on the 10th. Bishop Molloy presided and gave the Absolution. Father Sweeney of the Seminary said the Mass. Father Boone was a friend of Msgr. Quinn and had him up in his camp at Long Lake when he was beginning the good work; the piano of the common room of the Camp was given by him.

Born January 16, 1888, Msgr. Quinn studied at St. Charles', St. Peter's College, Jersey City and St. John's Seminary, Brooklyn. He was ordained on June 1, 1912. He was a Chaplain during the World War. Later, he founded the Church of St. Peter Claver for colored Catholics and became identified with the fine work the Diocese of Brooklyn is doing for them. In 1931 he was raised to the rank of Papal Chamberlain by Pope Pius XI; he was made a Domestic Prelate in 1934.

A very fine tribute to the dead priest was paid at the funeral Mass by the Rev. Raymond Campion, pastor of the Church of the Presentation. He said in part:

"In a very recent conversation, Bishop Molloy gave me a clue to the source of the inspiring remarks of our present Holy Father, Pope Pius XII, concerning our colored Catholic brothers in Christ. The Bishop said that in his last year's report to the Holy Father he included a very complete account of the spread of the Catholic faith among the colored people of Brooklyn and particularly of the evidence of God's blessing upon St. Peter Claver's. Evidently this was very pleasing to Pope Pius. For in a recent letter to the Catholic Bishops of the United States Pope Pius XII wrote this remarkable passage, revealing the sentiments of the Vicar of Christ on the Negro question.

"Rapidly, the mission of Msgr. Quinn grew among his beloved colored people. In the fall of 1923 starting with sixty pupils he opened the first parochial school in Brooklyn for colored children. The Sisters of the Blessed Sacrament arrived to help him. Soon these sisters were visiting

the homes of the colored people and telling them of the work of Christ in their midst. The blessing of God was on this work and on every side evidences of God's graces were visible.

"In no particular was this more evident than in the almost explosive way the devotion of St. Therese, the Little Flower of Jesus, took hold at St. Peter Claver's. Thousands flocked to the shrine and to the novena devotion on Mondays. They literally poured through the doors of this church.

"Only God knows the countless spiritual favors that came to her clients at St. Peter Claver's. The priests who Monday after Monday assisted Msgr. Quinn and endured the exhausting, physical labor of serving the Little Flower's clients were constantly astonished and edified by the evidences of spiritual renewal of faith and conversion from lives of carelessness and indifference. The greatest miracles took place in the confessional where seven and eight priests spent as many as ten and eleven hours constantly hearing confessions of penitent sinners.

"In no way was St. Therese of greater assistance to the colored Catholics of our diocese than in making possible the founding and building of the Little Flower House of Providence at Wading River, Long Island. I recall some years ago a colored lady stopped me on Atlantic Avenue and asked me where she could shelter three of her Catholic children. There was no Catholic orphanage for them in Brooklyn. The only place of refuge was a small institution at Rye, New York which was already taxed to its capacity. I referred her to Father Quinn. Sadly he had to turn her away. Her case was typical of many others. His great priestly heart, filled with the charity of Christ, determined to remedy this defect. He began to set aside funds received from his clients of the Little Flower. Soon he was able to purchase the property at Wading River and to commence the erection of the beautiful modern institution which today houses over 300 children under the care of the Sisters of the Holy Family of Nazareth.

"The achievements of Msgr. Quinn

in opening this church, in erecting the beautiful parochial school, social center and convent across the street on Jefferson Avenue and in building and equipping one of the finest child-caring institutions in America are indeed noteworthy. They do honor to his zeal, ability and energy. They bear visible testimony to a wonderful work of God in our midst. Yet every priest realizes that remarkable as these accomplishments are, they are as nothing to the priceless jewel of a soul nurtured in God's grace. The greatest institution or building a priest can erect is the edifice of sanctifying grace in the soul.

"Msgr. Quinn realized this to the utmost. Hour after hour he cheerfully endured the confessional. When he said Mass his attitude, his words, and actions revealed a soul penetrated through and through with the wonderful significance of the Holy Sacrifice. He spent hours in prayer. His favorite practice was to steal quietly into the church to make the Stations of the Cross at a time when he would not be noticed. Always he was cheerful, humble, patient, kind, considerate and poor in spirit. No matter how hard he worked—and who worked harder—no matter how he was weighed down with anxiety, care and worry, he always remained cheerful and humble of spirit. Rarely did he show signs of impatience and these very few signs only appeared when his body began to crumble under the mortal illness that prostrated him. His greatest joy was to look into the faces of his congregation and see so many he had received into the church. I remember his remark when on a Sunday morning the entire center aisle was filled with his Holy Name men. He said: 'To think that more than half of these men I baptized.' What a joy and consolation that was to the Good Shepherd.

"The words of the Good Shepherd must have come to him again and again. 'And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.' For he ever sought new fields to conquer. He opened missions on Columbia Street and on Stone Avenue; he established the Apostleship of the Sea for colored seamen and assisted in starting the mission of St. Benedict the Moor in Jamaica. Always it was the same indomitable searching for souls, the same unquenchable desire to promote God's kingdom among men."

Bishop James E. Cassidy Pontificates at Funeral of Late Rev. John J. Wade

Father Trainor Delivers Eulogy of Former Classmate and Instructor at Saint Charles' College

Before a capacity congregation and with some 150 priests in attendance,, a pontifical Mass for the late Rev. John J. Wade was celebrated Monday, April 29 at 10 o'clock in Sacred Heart Church, by Most Rev. James E. Cassidy, Bishop of Fall River.

Bishop Cassidy was assisted by Rt. Rev. Msgr. Henry J. Noon, V. G., archpriest; Rev. James R. Burns, P. R., deacon of the Mass; Rev. Felix S. Childs, sub-deacon of the Mass; Rt. Rev. Msgr. John J. Ferraz and Rt. Rev. Msgr. Patrick E. McGee, deacons of honor.

Rev. Joseph Sullivan and Rev. Philippe Ross were acolytes; Rev. Dennis W. Harrington, mitre bearer; Rev. John J. Casey, gremiale bearer; Rev. David O'Brien, candle bearer; Rev. Francis A. McCarthy, book bearer; Rev. Lester L. Hull, thurifer; Rev. James J. Gerrard, Rev. James E. Gleason and Rev. James C. Conlon, master of ceremony.

For the children of the parish, a Solemn High Mass was celebrated at 8 by Father Burns, with Father Conlon as deacon and Father Hull as sub-deacon. In celebrating their respective masses on Sunday, these three priests eulogized Father Wade impressively.

Delivers Eulogy

Eulogist at the pontifical Mass was Rev. Charles Trainor, S.S., D.D., of Baltimore, a seminary classmate of Father Wade, who expressed lament at the early passing of his intimate friend and exhorted the congregation to be mindful of Father Wade in their prayers.

"The Angel of Death has called Father Wade before we, from our human standpoint, would think he had finished his great work," declared Father Trainor. "We all deeply lament his early passing. He was outstandingly good in himself and to all in the orbit of his priestly activities. He was so cheerful and energetic at all times that he was seemingly tireless. His activity for good was almost impetuous. His kind heart gave him more than youthful power.

"Added to his native qualities of mind and heart, the graces of his priestly vocation kept his mind and heart alive. He was always faithful, steadfast and persevering. He was indeed a priest after Christ's own

Sacred Heart. His ardor never cooled.

"Father Wade never sought to win his audiences by fanfare. He had a most brilliant mind and always carefully prepared his sermons which were simple, direct and most effective. He lived with and knew his people and shared their simple mode of expression. And yet he depended not so much on preaching the Word of God as on living it.

Kind To Children

"Father Wade was kind to children, thoughtful of the sick and ministered to the dead. The children will greatly miss him, as they found him so easy to approach. And their faces used to light up at a kind word from him. Remember him in your prayers."

Interment was in St. Francis' Cemetery, Taunton.

Bearers at the funeral and at the transfer of the body from the rectory to the church were John Wade, John W. Wade and Edward Wade, Taunton, cousins of the priest; Michael McGurk, Taunton, and James Price and Harry Desmond, Fall River.

Priests' Choir

The priests' choir, under the direction of Rev. Joseph K. Welsh, sang during the Mass. The choir comprised Rev. Christopher L. Broderick, Rev. Cornelius J. Kelleher, Rev. Arthur G. Dupuis, Rev. Aime Barre and Rev. Henry R. Canuel of Fall River; Rev. William Donahue, Rev. Arthur Lenaghan, Rev. Bernard Unsworth, Rev. Joseph C. Bourque, Rev. James McDermott and Rev. Joseph Valeir of New Bedford; Rev. Arthur Tansey and Rev. Daniel Carey of Taunton; Rev. Joseph Canty and Rev. Gerard Chabot of Attleboro, and Rev. James Dury of Somerset. Germain A. Clement and Henry L. Cournoyer were organists.

Father Wade was born in Taunton on January 8, 1897. He attended Taunton and North Attleboro grammar schools and North Attleboro High School and was graduated from St. Charles' College, Catonsville, Md., in 1917. He attended St. Mary's Seminary, Baltimore, from 1917 to 1920, completed his Theological studies at Sulpician Seminary, Washington, D.C. in 1923 and was ordained on May 26 of that year in St. Mary's

Cathedral, by the late Most Rev. Daniel F. Feehan, Bishop of Fall River.

During the summers of 1923 and 1924 he served at St. Patrick's Church, Wareham. During the college terms of those two years he was an instructor in Latin and mathematics at St. Charles' College.

On May 1, 1925, he was appointed an assistant at St. Lawrence's Church, New Bedford, and became an assistant at Sacred Heart Church in Fall River on Oct. 1, 1925. He was well known throughout the city and was keenly interested in the activities of the younger people of the parish. He directed dramatic presentations by members of the parish.

He was a very active priest and always cheerful. When he left the rectory to undergo treatment at Union Hospital, Fall River, those around did not realize how unwell he was. He himself, however, said he would not recover. He seemed to be convalescing normally at the home of his brother, Mr. Jeremiah A. Wade of Attleboro, when he died unexpectedly.

Besides his brother, he leaves a sister, Mrs. Thomas Norton; a nephew, Thomas Norton and a niece, Miss Margaret Norton.



The Rt. Rev. Msgr. Bernard S. Conaty, P.A., LL.D., V.G. of Springfield, pastor of St. Joseph's, Pittsfield, Mass., died on April 10. The venerable priest was a brother of the late Bishop Conaty of Los Angeles and an uncle of the Rt. Rev. Francis J. Conaty of Los Angeles. He was deeply loved by the people of Pittsfield and wherever he was known.



Rev. John J. Loughran, ordained June 20, 1895 by Rt. Rev. A. A. Curtis, D.D., at St. Mary's Seminary, died April 12, 1940. Father Loughran was pastor of Nativity of Our Lord Church, Scranton, Pa.



Rev. John E. Ryan, pastor of St. Ann's Church, Devon, Conn., died April 21, 1940. He attended St. Mary's for six weeks in 1914; was at Issy from 1911 to 1914, and was ordained from Dunwoodie on June 10, 1916 by Rt. Rev. John J. Nilan, D.D.



We recommend to the prayers of our readers the brother of Rev. Daniel A. Crowley, a curate of the late Msgr. Conaty; also the mother of the Rev. Hugh Breen, assistant at the Star of the Sea, Baltimore, who died April 3; and the mother of Rev. Edward H. Roach of Thurmont, Md.

Four Priests of Richmond Diocese Raised to Dignity of Domestic Prelate

The Most Rev. Peter L. Ireton, D.D., Coadjutor Bishop of Richmond, has announced the elevation to the dignity of Domestic Prelate of four distinguished priests of the Diocese: the Rt. Rev. F. Joseph Magri, the Rt. Rev. James Gilsenan, the Rt. Rev. Thomas A. Rankin and the Rt. Rev. John A. Kelliher.

Msgr. Magri, a Roman D.D., has written *The Catholic Church in the City and Diocese of Richmond* and has contributed frequently to Richmond papers. He has been pastor of St. Paul's, Portsmouth, since December, 1916. He studied at St. Charles' College and St. Mary's before going to Rome, where he was ordained to the priesthood on June 9, 1900.

Msgr. Gilsenan, pastor of the Lady of Nazareth Church in Roanoke, was born in Ireland. He was ordained from All Hallows College for the Diocese of Richmond, June 24, 1904.

Msgr. Rankin, pastor of St. Mary's

in Alexandria since March 1930, is an alumnus of St. Charles' and St. Mary's. He was ordained priest June 20, 1906, and, like his classmate Bishop Ireton, he did post-graduate work at the Mission House at the Catholic University. He was appointed to the Diocesan Mission Band in 1909. He has hitherto gloried in the title of Rural Dean.

Msgr. Kelliher, another member of the class of 1906, made a brilliant course of studies at St. Charles' and the North American College in Rome, where he was made Ph.D. and S.T.L.; he has been pastor of St. Peter's Church in Richmond since 1930.

A glance at the Directory for Richmond shows that we should have to reproduce the whole first page to indicate the diocesan offices of these Monsignori.

We are happy to congratulate them all on the new honors that have come to them and to wish them many more years of fruitful service in Virginia.

FR. EDWIN A. RYAN DELIVERS SERMON AT PAN-AMERICAN MASS

The Rev. Edwin A. Ryan, D.D., who has recently returned to the Catholic University as Secretary of Ibero-American Studies there, preached the sermon at the annual Pan-American Mass celebrated by the Most Rev. J. M. Corrigan at the Shrine of the Immaculate Conception, Washington, Sunday, April 18. Addressing the Pan-American Union staff and diplomats from the various embassies and legations to the American Government, officials of the United States Government, and members of the Catholic University, Fr. Ryan urged all to dedicate themselves "to the high and holy purpose of keeping America at peace, so that America may give peace to the world"; and yet to avoid "pharisaical self-righteousness" which is likely to arise from the particular position and interests of the United States. Fr. Ryan also brought out the fact that God has given different nations different purposes, and for this reason has given them different endowments, yet with the one final purpose that all might meet together in the One Who has made them different. The solemn services marked the fiftieth anniversary of the Pan-American Union.

Rank of Papal Chamberlain Accorded Msgr. John F. Gallagher, of Seattle

The Holy See has accorded high honors to the Very Rev. John F. Gallagher, Vicar-General of the Diocese of Seattle and to two laymen of Seattle for distinguished service to the Church. Father Gallagher has been appointed a member of the Papal household, with the title, Monsignor, and a papal decoration; the Benemerenti medal, has been awarded to Mr. George E. Hayes, and to Mr. Peter Fitzgerald.

Mr. Hayes has served as lay secretary to the Bishop of Seattle for the past 37 years, and Mr. Fitzgerald, for three decades, has been a lay apostle, administering the spiritual and corporal works of mercy to the lowly, the needy, and unfortunate. The work of these two laymen in the service of the Church, has been of the quiet, unobtrusive kind that seldom is given prominence. But it has been distinguished service to the faith, rendered with loyalty and fidelity of high order, and the Holy See, at the suggestion of the Most Reverend Gerald Shaughnessy, S.M., Bishop of Seattle, has seen fit to honor them.

The Right Reverend Monsignor Gallagher, V.G., will be invested in

MOST REV. H. J. O'BRIEN TO BE CONSECRATED AT HARTFORD

Hartford—His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, will officiate at solemn consecration of the Most Rev. Henry J. O'Brien as Titular Bishop of Sita and Auxiliary Bishop of Hartford, in St. Joseph's Cathedral here, Tuesday, May 14.

The co-consecrators will be the Most Rev. Maurice F. McAuliffe, Bishop of Hartford, and the Most Rev. Joseph E. McCarthy, Bishop of Portland. The Most Rev. Matthew F. Brady, Bishop of Burlington, will preach the sermon.

Bishop-elect O'Brien was ordained to the priesthood by the late Cardinal Mercier of Belgium, when that heroic Prince of the Church visited this city following the last war. Cardinal Mercier said Mass and preached in the Cathedral, where Bishop O'Brien will be consecrated.

the purple robes of his rank as a prelate of the Papal household at ceremonies to be held in St. James' Cathedral on May 12, Pentecost Sunday. At the same time formal presentation of the Benemerenti medals will be made to Mr. Hayes and to Mr. Fitzgerald.

Monsignor Gallagher was born on August 20, 1900, in Cleveland, attended St. Colman's Parish School and continued his studies at St. Ignatius High School and John Carroll University conducted in his native city by the Jesuit Fathers. He was sent by the late Bishop O'Dea to St. Patrick's Seminary, Menlo Park, Calif., for his ecclesiastical studies, and was ordained on June 11, 1926. He was immediately appointed curate of St. James' Cathedral where he served until 1931.

Appointed Diocesan Director of the Propagation of the Faith in 1932, Monsignor Gallagher resided with Bishop O'Dea during the last year of His Excellency's life.

The Most Reverend Bishop Shaughnessy, S.M., appointed Monsignor Gallagher as chancellor in 1934 and as vicar general in 1936.

FOUR BISHOPS PRESIDE AT CATHOLIC ACTION CONFERENCE

The Southern Catholic Conference on Catholic Action held its first meeting at Atlanta, Georgia. The general trend of the discussions was to bring out that the social and economic problems of the South can best be solved in the light of the papal encyclicals. There were 500 delegates from 13 Southern states; four Southern bishops presided over meetings and took part in the discussions—the Most Rev. Gerald P. O'Hara, the Most Rev. Thomas J. Toolen, the Most Rev. Peter L. Ireton and the Most Rev. Richard O. Gerow.

Discussions

Round table discussions, participated in by outstanding leaders in their fields of work, on labor and industry, education, the Negro problem, rural life and lay organizations attempted to make the South conscious of the problems confronting it and to offer solutions.

That the 9,000,000 Negroes in the thirteen Southern States are the prime problem of the Church in the South, was the statement of the Rev. Vincent Warren, S.S.J., St. Mary's Church, Mobile, in the conference on the Church and the Negro. "If we are to leave these people in economic slavery and a prey to disease, we are furthering the greatest obstacle to a truly democratic nation in the South," said Father Warren.

Prime Requisite

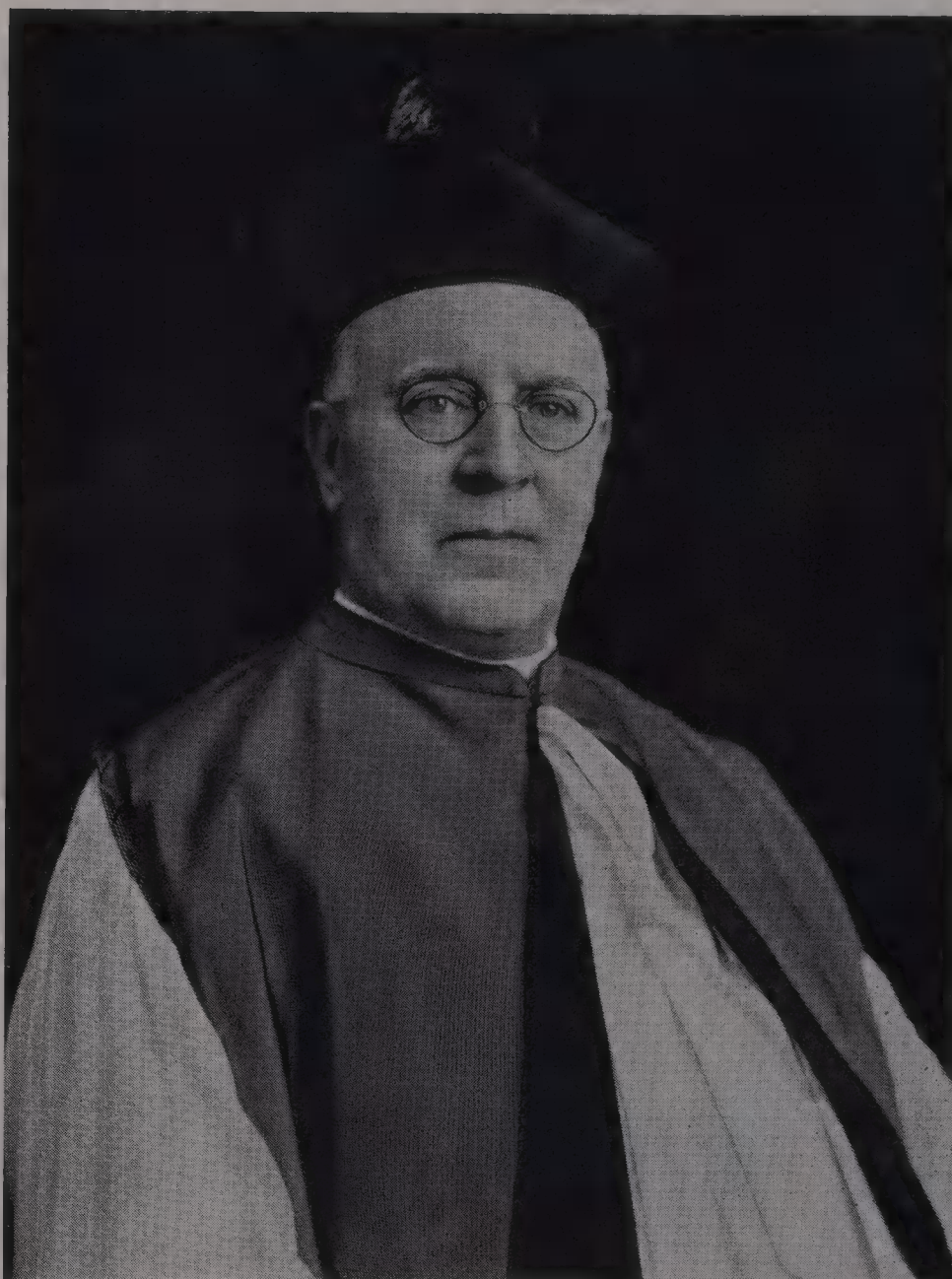
"Men and money are the prime requisite in solving the Negro problem," said the Rev. Hubert Roberge of Montgomery. He advocated a secretariat or apostolate in each diocese. Outlines for a more active apostolate among the Negroes were given by Bishop Toolen, in closing the discussion.

A. A. Berle, Assistant Secretary of State, in the address at the banquet, declared: "I am convinced that the South has before it one of the greatest opportunities in the modern world. It is now shifting from agriculture to industrial development. It is doing that late, as the country goes, and therefore can avoid mistakes made elsewhere." He stated that the newly-formed Catholic Conference of the South should try to see that wealth created by new southern industry "doesn't go back to idle pools in big cities," and warned against the dangers involved in attracting manu-

Covington Pastor, Alumnus of St. Mary's, to Observe Golden Jubilee

The Rt. Rev. I. M. Ahmann, V.G., Covington, Ky., will observe the golden jubilee of his priesthood on May 23; and on the same day his parish, St. Aloysius, will celebrate its diamond jubilee. Msgr. Ahmann was born in Germany in 1865, the same year that St. Aloysius Parish was created in Covington. He came to America when he was 14. He studied the classics at St. Vincent's College in Pennsylvania, and philosophy and theology at St. Mary's. He was ordained by Bishop

Maes in 1889. His first appointment was to St. Stephen's, Newport, where he spent one year. He was afterwards curate at St. Patrick's, Verona, for two years; pastor of St. John's, Carrollton for 14 years. Here he built a church. He has been pastor of St. Aloysius since April 2, 1907. The jubilee Mass will be sung by Msgr. Ahmann in presence of the Most Rev. Francis W. Howard, Bishop of Covington.



RT. REV. MSGR. I. M. AHMANN, V.G.

facturers with promise of lower costs progress have an ethical basis as because of lower living standards. against those who rely on brute

Mr. Berle, who took for his theme force." "No Christian whatever his "The Ethics of Social Progress," decreed can decline to join hands with clared that the "world is slowly di-fellow Christians in an endeavor to viding itself into two great camps: carry forward the work of social those who believe that civilization and progress," he said.



"Dark Days for France"

(From *Catholic Transcript*, Hartford)

THESE are dark days for France. She is again in the lower depths of the hell that is war. This fact brings sorrow to many hearts which are not French. For, despite the free-masonry and the anti-clericalism and the extremes of radicalism for which certain French politicians stand, the spirit of France is noble, something gallant and shining, something that excites admiration and compels affection, something unique in the world and indispensable.

And now, when the war appears to be approaching a crucial stage, when France is to be sorely tried, she is deprived of a magnificent leader. The death of Jean Cardinal Verdier, Archbishop of Paris, has come at a time when his rugged virtue, his great-hearted courage are most needed as a stay for his people.

Cardinal Verdier was a member of the apostolic company of the Sulpicians. The greater part of his life was spent in doing well the all-important work of training priests. He was more than sixty-five years of age when he was called from the seminary cloister by Pope Pius XI and made Archbishop of Paris. Reluctant to accept preferment, yet obedient to the Fisherman's command, he took as his archiepiscopal motto the words of St. Peter, "At Thy word I will lower the net." In his first greeting to the people of the huge Archdiocese of Paris, he said, "What can I do? I can only give you my heart." In exchange he was given 5,000,000 hearts.

His Eminence visited America shortly after his elevation to the Sacred College. The writer went to Worcester to meet him during his visit to Holy Cross College. The Cardinal was striking in presence. The son of Auvergne peasants, he had a strong face, glowing dark eyes, a mouth eloquent of both resolution and great kindness. It is not exaggeration to say that goodness radiated from him and, more, priestliness. He embraced each humblest seminarian and to each spoke a personal word. Even a momentary meeting guaranteed that one would never forget him.

His works as Archbishop of Paris were innumerable. But what most impressed visitors to Paris during his rule was the multiplication of churches. He built more than one hundred of them. It was said that hardly a Sunday passed without his laying a cornerstone or dedicating a completed edifice. Not only did this program serve the advance of religion, it gave work to thousands of unemployed.

During the political storms which buffeted France in the early and middle thirties, Cardinal Verdier was a rock of common sense and a font of inexhaustible charity. He stood for the highest principles, yet he knew how to bring together men who seemed hopelessly at odds. In a bitter time which saw his countrymen opposed one to another, he worked for harmony and his work was successful.

Cardinal Verdier travelled extensively. Everywhere he went he did things which drew people to him. In Dublin, during the Eucharistic Congress, he asked to be taken to the home of Matt Talbot in a poor section of the city. The Irish were delighted by this gesture. It was typical of a great man.

It explains just what his death means to Paris and to France. But his memory should fire the French with Christian courage. It is with sorrow and with profound respect that we salute him and the people of the great land which, with good reason, he loved so well.

Prelate and Superior

MONSIEUR François Veuillot, a distinguished French journalist, and a son of Louis Veuillot, wrote recently in the *Action Catholique* of Quebec his appreciation of Cardinal Verdier as Archbishop of Paris, on the occasion of the tenth anniversary of His Eminence's consecration as bishop by Pius XI in 1929. We gave a translation of this article in our February issue. It dispenses us from covering here this period of the Cardinal's very glorious career.

When the Cardinal was in America 1932 he remarked that people over here seemed to attach more importance to his position as Superior of St. Sulpice than to this position as Archbishop of Paris. When Archbishop Curley remonstrated with his mother for making more of John McCormick than of her own son, she answered with her usual wit that there were many archbishops in the world but only one John McCormick. There is only one Superior of St. Sulpice. Cardinal Verdier retained the title, though he told us here in Baltimore that he was willing to resign if he had any intimation that we thought it better that he should do so. We did not. With the assistance of his Vice Superior, Father Boisard, with whom he discussed the affairs of St. Sulpice regularly every week, he directed the Society very wisely and very successfully. New seminaries were confided to its direction and the relations of the Superior with the Bishops who entrusted the formation of their seminarians to the guidance of St. Sulpice were never more cordial.

The Bishops of France in general gave their full confidence to Cardinal Verdier. For instance, at their request he dealt with the Government in regard to the spiritual direction of the soldiers; he was chaplain general of the armies.

✠ ✠ ✠ ORDINATIONS ✠ ✠ ✠

St. Mary's Ordination Class of 1940 numbers fifty-nine men from twenty-five Archdioceses and Dioceses throughout the United States. Because of the early date of Easter, most of the class will be ordained before the end of May, and for this reason THE VOICE makes its May issue this year the Ordination issue. On May 14, His Excellency, the Most Reverend Michael J. Curley, will ordain to the priesthood in the Basilica Cathedral of the Assumption, Baltimore, candidates for the Archdioceses of Baltimore and Washington, and for the Dioceses of Richmond and Wilmington. The faculty and the members of the three lower classes will attend.

It is the wish of all, professors and students alike, to be present at each of the ordination ceremonies from up in Portland, Maine, to Sioux City, Iowa; and to attend all the first Masses and receive the first priestly blessings of those with whom we have worked along toward the priesthood for one or more years. As this is manifestly impossible, the only alternative is moral union in the Mystical Body and the Holy Sacrifice with the deacons of the Class of 1940 on these two greatest days of their lives. They may be sure that many prayers will follow them as each in his turn undertakes a work which has exactly 1940 years of success behind it to guarantee that it cannot fail.

To each of the "newly ordained," whose dates of ordination and first mass appear below, we wish many happy years in the application of all that St. Mary's has taught them.

ALTOONA

Ordained at the Cathedral of the Blessed Sacrament, May 2, by the Most Rev. Richard T. Guilfoyle, D.D.
Rev. Richard P. Cullinan—First Solemn Mass at Holy Trinity Church, Huntington, Pa., May 5.

BALTIMORE AND WASHINGTON

Ordained at the Cathedral Basilica of the Assumption, May 14, by the Most Rev. Michael J. Curley, D.D.
Rev. George L. Gingras—First Solemn Mass at St. Joseph Church, Washington, D.C., May 19.

Rev. Thomas J. Mardaga—First Solemn Mass at St. Ann Church, Baltimore, May 19.

Rev. J. Carroll McHugh—First Solemn Mass at St. Mary, Star of the Sea Church, Baltimore, May 26.

Rev. Aloysius E. O'Connor—First Solemn Mass at the Church of the Nativity, Washington, D.C., May 19.

Rev. Joseph E. Raley—First Solemn Mass at St. John Church, Hollywood, Md., May 19.

Rev. Francis P. Wagner—First Solemn Mass at St. Anthony Church, Baltimore, May 19.

BROOKLYN

Ordained at St. James Pro-Cathedral, May 18, by the Most Rev. Thomas E. Molloy, S.T.D.

Rev. John J. Kean—First Solemn Mass at Holy Name Church, Brooklyn, N.Y., May 19.

CAMDEN

Ordained at the Cathedral of the Immaculate Conception, May 18, by the Most Rev. Bartholomew J. Eustace, S.T.D.

Rev. Vincent J. Giammarino—First Solemn Mass at St. Stephen Church, New York City, N.Y., May 19.

CLEVELAND

Ordained at the Cathedral of St. John the Evangelist, May 18, by the Most Rev. Joseph T. Schrembs, S.T.D.

Rev. Edward J. Hogan—First Solemn Mass at St. Patrick Church, Youngstown, Ohio, May 19.

Ordained at the Cathedral Basilica of the Assumption, Baltimore, Md., May 14, by the Most Rev. Michael J. Curley, D.D.

Rev. John Paul McManus—First Solemn Mass at St. Anthony Church, Lorain, Ohio, May 19.

ERIE

Ordained at St. Peter's Cathedral, May 2, by the Most Rev. John M. Gannon, D.D.

Rev. Joseph T. Barry—First Solemn Mass at St. Mary, Star of the Sea Church, East Boston, Mass., May 5.

Rev. James F. Daily—First Solemn Mass at St. Patrick Church, Erie, May 5.

Rev. Francis S. Franklin—First Solemn Mass at St. James Church, Erie, May 5.

Rev. George M. Hickey—First Solemn Mass at St. Peter's Cathedral, Erie, May 5.

Rev. Walter H. Lohse—First Solemn Mass at the Church of the Holy Rosary, Erie, May 5.

Rev. Joseph A. Maryland—First Solemn Mass at the Church of SS. Peter and Paul, Pittsburgh, Pa., May 5.

Rev. Paul F. Micheli—First Solemn Mass at St. Brigid Church, Pittsburgh, Pa., May 5.

FALL RIVER

Ordained at the Cathedral of St. Mary, May 18, by the Most Rev. James E. Cassidy, D.D.

Rev. Gerard A. Boisvert—First Solemn Mass at the Church of the Blessed Sacrament, Fall River,

Mass., May 26.

Rev. Stephen J. Downey—First Solemn Mass at Holy Name Church, New Bedford, Mass., May 19.

Rev. William J. McMahon—First Solemn Mass at St. Mary Church, Taunton, Mass., May 19.

GRAND RAPIDS

Ordained at St. Mary's Cathedral, Lansing, Michigan, May 18, by the Most Rev. Joseph H. Albers, D.D.

Rev. Edward T. Jaworowicz—First Solemn Mass at St. Adalbert Church, Grand Rapids, May 19.

Rev. Edwin J. Plewka—First Solemn Mass at Sacred Heart Church, Grand Rapids, May 19.

HARTFORD

Ordained at St. Joseph's Cathedral, May 18, by the Most Rev. Henry J. O'Brien, D.D.

Rev. Robert J. Chagnon—First Solemn Mass at St. John the Evangelist Church, Montville, Conn., May 19.

Rev. George A. Filip—First Solemn Mass at the Church of SS. Cyril and Methodius, Bridgeport, Conn., May 19.

Rev. Leslie F. Fogerty—First Solemn Mass at St. Rita Church, Hamden, Conn., May 19.

Rev. Leonard Coode—First Solemn Mass at St. Aedan Church, New Haven, May 19.

Rev. Walter T. Hines—First Solemn Mass at St. Francis Church, New Haven, Conn., May 26.

Rev. Robert G. Keating—First Solemn Mass at St. John the Baptist Church, New Haven, Conn., May 19.

Rev. John P. McNerney—First Solemn Mass at St. Mary Church, Bethel, Conn., May 19.

Rev. Thomas O'Neill—First Solemn Mass at St. Patrick Church, Bridgeport, May 19.

LA CROSSE

Ordained at St. Joseph's Cathedral, May 18, by the Most Rev. William R. Griffin, D.D.

Rev. Charles A. Blecha—First Solemn Mass at St. Mary's Church, Wausau, Wisconsin, May 19.

Rev. John L. Krasowski—First Solemn Mass at St. Pancratius Church, Chicago, Ill., May 19.

Rev. Roman J. Papiernik—First Solemn Mass at St. Bruno Church, Chicago, Ill., May 19.

Rev. Thaddeus P. Szczerbicki—First Solemn Mass at St. Wenceslaus Church, Chicago, Ill., May 19.

MANCHESTER

Ordained at the Cathedral of St.

Joseph, May 18, by the Most Rev. John B. Peterson, D.D.

Rev. Joseph M. Donahue—First Solemn Mass at St. Peter Church, Worcester, Mass, May 26.

MARQUETTE

Orained at St. Peter's Cathedral, May 18, by the Most Rev. Joseph C. Plagens, D.D.

Rev. James P. Healy—First Solemn Mass at Our Lady of Lourdes Church, Chicago, Ill., May 19.

NASHVILLE

Ordained at the Cathedral of the Incarnation, March 31, by the Most Rev. William L. Adrian, D.D.

Rev. Charles C. O'Donnell—First Solemn Mass at St. Ann Church, Nashville, April 7.

PORTLAND

Ordained at the Cathedral of the Immaculate Conception, May 18, by the Most Rev. Joseph E. McCarthy, D.D.

Rev. Roland N. Patenaude—First Solemn Mass at St. Augustine Church, Portland, Me., May 19.

Rev. Roland H. Rancourt—First Solemn Mass at Notre Dame Church, Waterville, Me., May 19.

Rev. Edward A. Sheehy—First Solemn Mass at St. Athanasius Church, Rumford, Me., May 19.

RICHMOND

Ordained at the Cathedral Basilica of the Assumption, Baltimore, May 14, by the Most Rev. Michael J. Curley, D.D.

Rev. Henry E. Hammond—First Solemn Mass at SS. Peter and Paul Church, Mt. Vernon, N.Y., May 19.

Rev. Richard Rivard—First Solemn Mass at St. Leo Church, Leominster, Mass., May 19.

PROVIDENCE

Ordained at the Cathedral of SS. Peter and Paul, May 18, by the Most Rev. Francis P. Keough, D.D.

Rev. James J. Lamb—First Solemn Mass at Blessed Sacrament Church, Providence, R.I., May 19.

Rev. William J. Spinney—First Solemn Mass at St. Augustin Church, Newport, R.I., May 19.

Rev. John W. Struck—First Solemn Mass at St. Augustine Church, Providence, R.I., May 19.

ROCKFORD

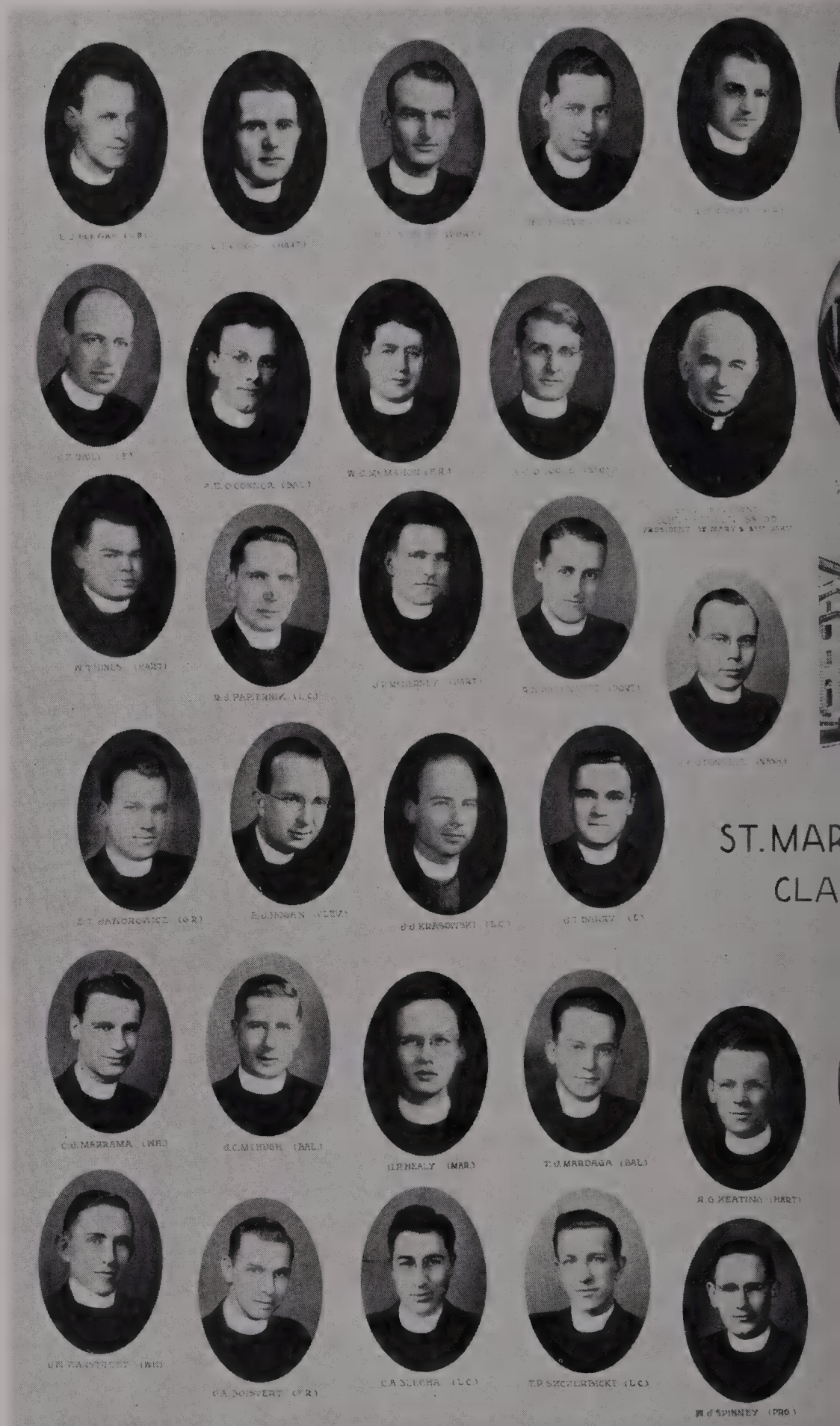
Ordained at St. James Pro-Cathedral, May 18, by the Most Rev. Edward F. Hoban, D.D.

Rev. Clement P. Petit—First Solemn Mass at SS. Peter and Paul Church, Virgil, Ill., May 19.

SAGINAW

Ordained at St. Mary's Cathedral, May 18, by the Most Rev. William F. Murphy, S.T.D., J.C.L.

Rev. Aloysius O'Toole—First Solemn Mass at Sacred Heart Church, Merrill, Mich., May 21.



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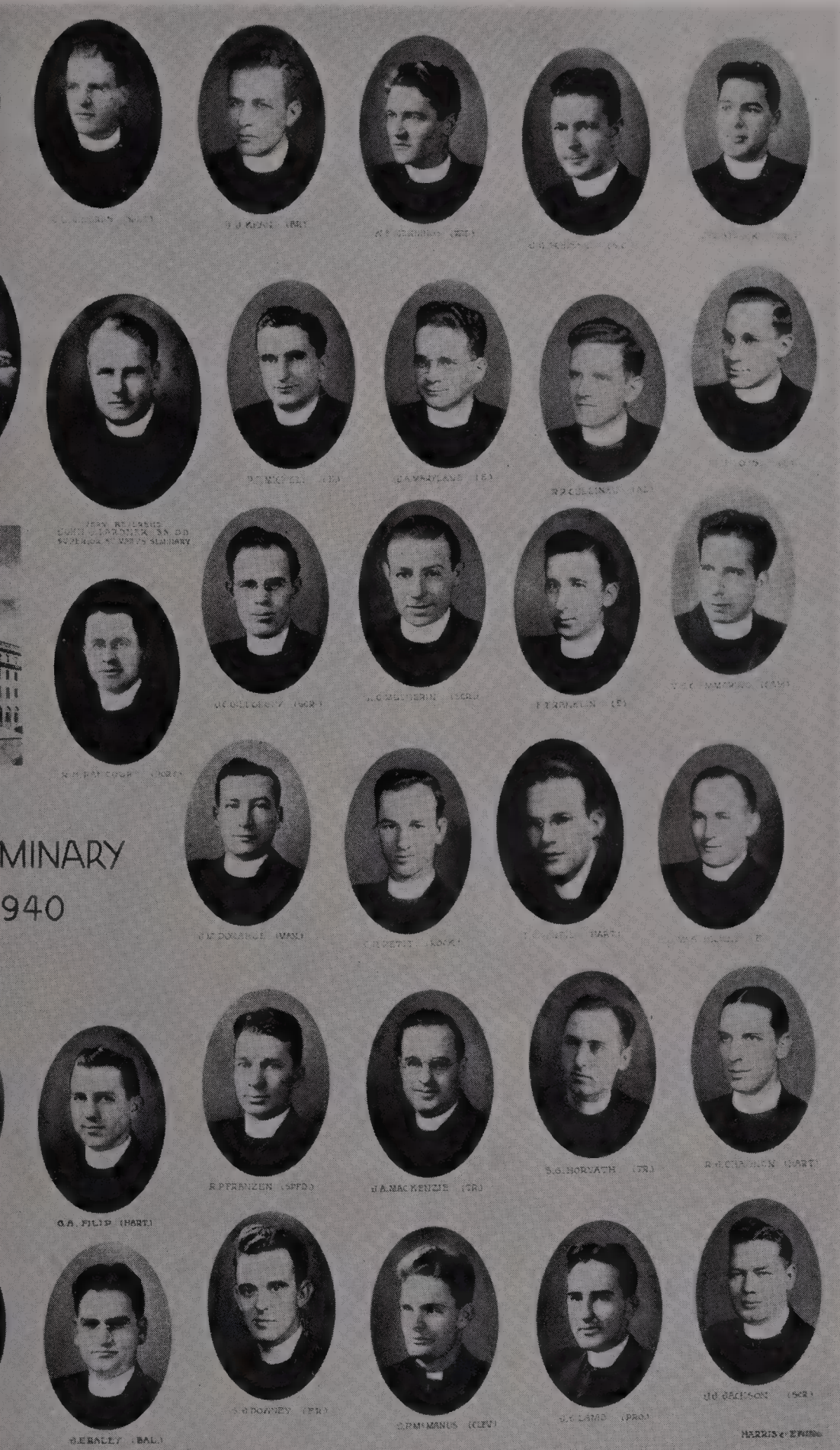
Ordained at St. Peter's Cathedral, May 18, by the Most Rev. William J. Hafey, D.D.

Rev. John C. Gilloegly—First Solemn Mass at St. Vincent de Paul Church, Scranton, May 19.

Rev. John J. Jackson—First Solemn Mass at Holy Rosary Church, Scranton, May 19.

Rev. Robert C. Mulherin—First Solemn Mass at St. Gabriel Church, Hazelton, Pa., May 19.

ST. MARY'S



MINIARY
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CLASS OF 1940

SIOUX CITY

Ordained at the Cathedral of the Epiphany, May 18, by the Most Rev. Edmond Heelan, D.D.

Rev. John Schissel—First Solemn Mass at the Church of the Visitation, Cherokee, Iowa, May 21.

SPRINGFIELD IN ILLINOIS

Ordained at the Cathedral of the Immaculate Conception, May 18, by the Most Rev. James A. Griffin, D.D.

Rev. Raymond P. Franzen—First Solemn Mass at St. Margaret Church, Chicago, Ill., May 19.

TRENTON

Date uncertain due to vacancy of See.

Rev. Stephen G. Horvath—First Solemn Mass at St. Ladislaus Church, New Brunswick, N.J.

Rev. James A. Mackenzie—First Solemn Mass at Holy Angels Church, Trenton, N.J.

WHEELING

Ordained at St. Joseph's Cathedral, May 18, by the Most Rev. John J. Swint, D.D.

Rev. Robert H. Hickey—First Solemn Mass at St. Joseph's Cathedral, Wheeling, May 19.

Rev. Conrad J. Marrama—First Solemn Mass at Our Lady of Pompeii Church, Monongah, W. Va., May 19.

Rev. Joseph W. Wanstreet—First Solemn Mass at St. Clara Church, St. Clara, W. Va., May 26.

WILMINGTON

Ordained at the Cathedral Basilica of the Assumption, Baltimore, Md., May 14, by the Most Rev. Michael J. Curley, D.D.

Rev. William E. Jennings—First Solemn Mass at St. Thomas Church, Wilmington, May 19.

To the alumni of Paca Street, who after two years at St. Mary's were transferred to other Seminaries, here or in Europe we extend congratulations on their elevation to the holy priesthood. These are the following:

ORDAINED AT ROME

March 7th

Rev. John Robert Brennan (Savannah-Atlanta).

Rev. Robert A. Del Russo (Hartford).

Rev. Daniel Joseph Foley (Hartford).

Rev. Francis J. Linn (Baltimore).

Rev. John J. O'Reilly (Wheeling).

First Solemn Mass, St. Bernardine Church, Baltimore, Md., May 5.

ORDAINED AT GENOA

May 18th

Rev. John A. Carroll (Scranton).

Rev. Angelo Luigi Lavallo (Scranton).

Rev. Aloysius Joseph McElwee (Scranton).

Rev. John O'Neill (Scranton).

ORDAINED IN SPRINGFIELD

(Mass.)

Rev. Francis Henry Murphy.

St. Mary's will be glad to welcome back those to whose priesthood she has contributed, and she extends to them the hospitality of both Paca Street and Roland Park, when they come to Baltimore again.

Washington Notes

It is not very often that your venerable scribe feels like finding himself a nice cool corner for a cry, but we came dangerously close to it last night.

Seven years here! Seven long years at 401 N. Michigan Ave.! Seven times has Yeeny carted our trunk from the Brookland Station and sent it crashing onto the floor of the rec hall! Fourteen times have we heard the rule read!—and approximately 1,890 times have we bounced out of bed, slammed the window shut, and turned on the radiator, at the dismal hour of half past five. That should be enough to form any man's character.

The deacons!—what heroic men they were when we first came here!—we seem so small by comparison! Fr. Ed Butler was regulator—and Fr. Ray Shea, our table-deacon drilled us carefully in the outlines of Mr. Basselin's life, the technique of ventilating a corridor, the wickedness of cutting class, etc. Fr. Weisengoff used to hike incredible distances on walk-days,—nor was he the only one. We were once put on with Fr. Horning, S.S., and were too awed to tell him we did not care to walk far that day. We walked until our legs nearly snapped off. And there was the III Theologian who shocked us by walking us to the Union Station, buying himself a paper, then walking back home. So that at home that first Christmas, when they asked,—“What do you do in the seminary?”—the answer came back promptly,—“We walk!”

Back In 1933

The place was buzzing with the recent bann on radios—and cigarettes were still something of a novelty.

All this was back in 1933. Fr. “Mike” Amman, back in 1935, summed up his seven years here with the observation: “Much wind has gone through the bugle since then.” To which we say Amen, Father Amman Amen.

We deacons have reason to feel sad. Ordination closes the door on youth. We become *presbyteri*, and when we leave the confessional for the first time, our jaw will be just a little more forward, our shoulders sagging just a little, in spite of ourselves.

It is like leaving home a second time. Here are our fathers and friends. We know we shall never again form friendships so intimate,—

have such conscientious, such well meaning and sincere advisers. We came to leave, it is true; and we would not live those seven years again for all the world,—but neither would we have missed them for all the world. . .

Deacon Night

Last night, you see, was Deacon Night, to use the more refined expression. For the first time in years the orchestra was playing and we were neither directing nor accompanying. We were at the faculty table.

The III Theologians had turned the refectory into the S.S. Sulpician: theologians became aproned sailors; windows, port-holes; and prosaic chandeliers, blue ship's-lanterns. Real life-savers hung from the walls, and a helm reared itself under the crucifix.

It is no wonder that, stuffed with roast chicken and ice-cream, waited on hand and foot by the subdeacons-elect, eulogized by everyone who opened his mouth to talk, we were inclined to think the seminary had not been so bad after all. . .

During the meal, we had the usual floor-show: Popeye, Little Buttercup, and a magician's act, featuring Messrs. Bowling and McIntosh.

We deacons, having gone beyond the limit for novelty last year by introducing a movie into the prayer-hall, wondered vaguely how the III Theologians could sustain the “best-yet” tradition of the entertainment.

They put on a current Broadway production, with Art Geoghegan, Vince Horkan, and John Hogan in the leading roles. All the players were excellently cast and, we dare say, a better production has never been seen in this house, as far as we know.

As our guest for the evening, we had the Most Rev. Joseph Ryan, Bishop of Hamilton, Ont., who spoke a few words after the affair—contrasting the amity between Canada and our country with hostilities abroad.

Catechetical Day

This year's celebration makes it an institution. The program was held April 7 in the music-hall with Fr. Collins presiding. There were demonstrations of various methods, including games, chalk-talks, and a dramatization. Then the supervisors of our eight catechetical teams reported their work for the year, together with the representative of Holy Cross College; in conclusion, Fr. Wilbur Wheeler,

Regional Director of the Confraternity, addressed the assembly.

But April 7 was significant in another way. Glenn Cronkite celebrated the arrival of his various dispensations, indults, dimissoria, etc., by receiving subdiaconate in our chapel all by himself. Next morning, he was elevated to the diaconate—the first subject to be ordained by the newly-consecrated Bishop Corrigan. It looks very much as though Rev. Mr. Cronkite will finish his studies this year after all!

April 5, 1940

The date may not have much meaning to the rest of the world, but to us it marks the climax of our career as a seminarian. Seven years we have waited patiently for the event and now that it has happened, we can leave the seminary in peace.

We were idly grinding a pencil down in the hall outside the chapel on a cool Friday afternoon, not very different from many another Friday afternoon—when down the hall sped Roger, the office-boy.

“What is it?”—we whispered huskily.

“That bell!—don't you hear it?—someone's stuck in the elevator.”

“Tsk, tsk,”—we clucked hypocritically, standing closer to watch the fun.

“Who is it?”—Roger called in a muffled voice, trying to reconcile the exigency of the moment with his indoctrination on the seminary atmosphere of study.

“It's me,” came from afar off, “Father—. I'm stuck between the third and fourth floor. Try your key down there.”

That did not work. All doors were closed on all floors. All fuses were good.

“Sorry, Father,—you'll just have to wait until the maintenance man can get out from downtown.”

“That's all right,—came from out the topless depths, “I have my breviary with me. I can anticipate.”

Seven years of watching people ride elegantly up and down while we had to walk! We had plotted for *Der Tag* when the proletariat would have keys, too,—but this rather reconciled us. An elevator has its disadvantages. It was too good to miss—and the priest involved is not the man you think it was.

Then at spiritual reading Fr. Howard Bishop gave us a résumé of his work during the past year with his Home Missioners.

And at supper, the applause for Fr. Jepson nearly split the wainscoting.

(Continued on Page 35, Col. 2)

▼ The Inner Life ▼

From the seminarian's point of view, the most notable event of the past month, aside from the retreat and ordinations, was the deacon "send-off." This is an annual event in which the third year theologians representing the entire student body say farewell to the outgoing class and extend to its members congratulations for their past records and best wishes for their successful future.

Informal Yet Elaborate

The send-off this year, which took place on the evening of April 23, was informal yet elaborate. Combining poetry and prose, melody and drama, humor and gravity, the third year theologians constructed a program which fittingly expressed the community's sentiments towards the present deacon class. The seminary orchestra opened the program by following William Thieleman's baton through the intricacies of the "Connecticut March." Then came the first of the evening's surprises. Messrs. Fred Sweeney, Joseph Tolan, Robert Saunders and Thomas Hansberry joined their voices to sing Mr. Hansberry's cleverly conceived "Didn't You Know—Or Did You?" This opus consisted of verses about the members of our deacon class sung to various old and new popular tunes. We regret that lack of space prevents us from publishing the complete composition, but the two following specimens will give you a good idea of its merit.

(Tune: *Maryland, My Maryland*)

*This is a State of quite some fame,
Maryland, our Maryland!*

*With snow in Spring, in Winter
rain,*

Maryland, our Maryland!

*Though Blecha rave of western
clime*

*And Downey think Fall River prime,
The sinus trouble's much more fine*

In Maryland, our Maryland.

The second of the two was especially liked by the VOICE editors for personal reasons.

(Tune: *Abdul the Bulbul Ameer*)

*Gilloegly's the boy with the wonder-
ful line,*

A lad whom we really must rate.

*Marrama will never be late for a
thing*

For Tony will "anticipate."

The feature of the evening was the presentation of Emmet Lavery's one act play, "Monsignor's Hour." Cap-

ably directed and very well cast by Father Laubacher, "Monsignor's Hour" told the story of a group of tourists visiting the Vatican Art Gallery while feverish efforts for peace were being made. Included among the tourists was Monsignor Michael Carey who, with a Roman native he had befriended, Gabriel Pagnoni, became involved with—and suspected by—such personages as Cardinal Perez, Monsignor Amato, and two of the Swiss Guard. The American Monsignor wound up his visit by expatiating on Christian peace to one whom he mistook for a Dominican Cardinal but who was actually the Pope. Mr. William Egan well deserves the many congratulations he received for his fine portrayal of the Monsignor's role. Also turning in very good performances were James Sullivan as the Pope; Anthony DiMichele, a guide; Robert Heyer, the Monsignor's Italian friend; Lawrence Gatti as Cardinal Perez; John Reifsnnyder as Monsignor Amato; and Cornelius McGonigle, James Connolly and Thomas Fannon, tourists. To them and to the other members of the cast we say "Well done" and "Thank you."

Surprise

The address to the deacons was delivered by Edward Donovan of third theology, the deacon response by Rev. Mr. Robert Hickey. Separating these two talks was a fine bit of vocal harmony by Messrs. Farina, Hayden, DiMichele and McDonald, "God Bless and Keep You All." The talk by Senior Deacon Hickey and Father Lardner's words of appreciation should have brought the evening to a close but a final surprise awaited us. Just before our Superior rose to speak, the stage curtains were drawn back and there before our eyes stood a new Zenith radio, a departing gift from our departing ordinands. Our applause then bespoke our gratitude. Now we are speechless. We can only say, "You shouldn't have done it. But thanks because you did." To all who contributed to the success of the evening, actors, stage crew, singers and members of the orchestra, to Father Laubacher and to the deacons—*vobis gratias agimus*.

The ordination retreat with which we usually end the year is now a thing of the past. Scheduled sooner than

is customary due to the early Baltimore ordinations (May 14), the retreat was pushed forward another week because of prior episcopal engagements. Thus our period of soul-searching began on April 28 and continued until May 5, on which date our eligible third year men became subdeacons. As far as we know, all concerned safely passed their breviary exams and canonicals. Although the retreat is a time for seminarians to retire within themselves, so to speak, the one just passed saw certain extraneous elements creep in. One was Rev. Mr. William Scally of the Sulpician Seminary, Washington. Lest any pious soul become alarmed we hasten to add that there was nothing amiss about Deacon Scally's being present. He made his retreat with us. A second extraneous element could even be termed "foreign." Not foreign to the spirit of the retreat but foreign in origin. He—not it—was Father John O'Reilly, a Paca Street classmate of many of our fourth year men who has just recently returned from his ordination in Rome. Father O'Reilly stopped at the Seminary during a recreation to greet his old friends before journeying on to the West Virginia mountains where he will pursue his priestly labors. His first Solemn Mass, sung at St. Bernardine's Church, Baltimore, was attended by several of his former classmates.

Editorial Pleasure

One of the few pleasures which come to editors is notice that some article or articles which they have allowed to see print have been favorably received by the reading public. Now and then even VOICE editors are so pleased. Not long ago we were asked by Mr. Charles Aubry, formerly of this seminary but now studying at St. Mary's, La Porte, Texas, to forward to him several back numbers containing convert-instruction articles by Gibbons Academy members which he and some of his Texas friends had missed. Their interest in the series was inspired by Monsignor Dowd's lectures at their school in which the noted convert maker, to quote Mr. Aubry, "talked up" the Gibbons articles. Monsignor Dowd and Charley, we are grateful for the compliment and happy to know that the VOICE carries so far.

The Gibbons Academy, by the way, has taken cognizance of the passing of time by electing new officers for

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● ● ● SOCIETIES ● ● ●

CAMILLUS ASSOCIATION ELECTS NEW OFFICERS

According to custom, the annual election of officers for the St. Camillus Association was held shortly after Easter with the following results. John G. Fanning ('41), was chosen President; John J. Dressel ('42), Vice-President; William T. McCrory ('41), Secretary; and Robert V. Tierney ('42), Treasurer. Preceding the voting in which members of all Camillus groups took part was a talk given by the Moderator, the Rev. John M. Barrett, S.S., in which he expressed great satisfaction with the work done during the year and offered his sincere thanks to the retiring officers and walk-leaders, who, he said, had cooperated with him to the utmost in making the Association a success. John Fanning, the retiring Treasurer, followed Fr. Barrett's talk with a brief financial report.

Several days after the elections came the announcement that the Messrs. Joseph Fettig, Thomas Scott, and James A. Sullivan had been appointed Consultors of the Association for the year 1940-1941, and these gentlemen together with the elected officers will constitute the Executive Board.

New Group Leaders

The new leaders who have been selected to head the groups going to the various institutions throughout the city are as follows: Baltimore City Hospitals, Eugene Solega; Eudowood Sanatorium for the Tubercular, Vincent Eaton; Home for Incurables, Edgar Kurt; Jenkins Memorial Hospital, Michael Shanahan; Kernan's Hospital for Crippled Children, Thomas Scott; Baltimore City Jail, Eugene Nicolaus; Little Sisters of the Poor, Joseph Reynolds; U.S. Marine Hospital, Leon Lampron; Maryland Penitentiary, John Kuderer; St. Francis School for the Deaf, Thomas Hansberry; Mount Wilson Sanatorium for the Tubercular, Francis Feeney.

To the walks which have catechetical instruction or children's recreational programs as their chief objectives the following leaders have been assigned: Rosewood School for the Feeble-Minded, Joseph Tolan; Sodality Community Center, Francis Coan; St. Athanasius Church (Curtis Bay), Andrew Franks; Gilman Country School, John Garman; St. Ursula Church, Anthony DiMichele; Little

Flower Church, William McCrory; St. Lawrence Church, Francis Feeney; St. Gregory Church, Joseph Eckert; St. Leo Orphanage, Stephen Vitka; St. Vincent Male Orphanage, James Connolly; St. Anthony Orphanage, Joseph McLaughlin; St. Elizabeth's Home, Edward O'Keefe; St. Martin's Church, Thomas Hansberry; St. Edward's Church, Edwin Vollmer; and the Maryland Training School for Boys, Gerard Huesman.

Under the direction of Mr. Joseph Eckert, a Catechetical Library has been in operation for some time. The library consists of many standard books on methods and materials for instructions in catechism and religion; and it is at the disposal of the students, who may borrow books for private use for two-or-three-week periods.

NARBERTH SOCIETY BEGINS FOURTH YEAR

On April 15, the Catholic Information Society of St. Mary's Seminary began its fourth year in the Narberth Movement, a plan of Catholic Action which today embraces more than 140 separate pamphlet and newspaper branch societies throughout this country and in foreign lands. The object of the Movement is, in brief, to present to non-Catholics in a popular manner the Church's teachings, through the medium of the secular press or through the monthly mailing of small pamphlets, and thus to remove some of the prejudices against the Church and with the help of God, pave the way for converts.

Since 1928, when Alfred E. Smith was defeated at the polls because of his religion, there seemed to have been a general spirit of good will towards Catholics. But, unfortunately, the anti-Catholic prejudices had only become latent for lack of anything to rail against. In the last several months, with the appointments of Justice Frank Murphy to the United States Supreme Court and of Myron C. Taylor (a non-Catholic) as a diplomatic representative to the Vatican, protests from various groups show that the old prejudices still live. As a result of these protests, many of the officials in the Democratic party hesitate to consider Postmaster General James Farley, a Catholic, as a possible nominee to the presidential or vice-presidential chair in the coming election, fearing a repetition of the bitter religious feelings in 1928.

That there is much less prejudice today than there was at that time, few will doubt, but what remains must be rooted out if we, as Catholics, hope to have a better understanding with our non-Catholic brethren. One way to do this, is to "inform" the non-Catholics of what we, as Catholics, believe and do not believe. This idea led to the founding of the Narberth Movement, following the presidential election in 1928. This organization, no doubt, is responsible, in part, for the decrease in prejudice today but there still remains much work to be done in order that truth may replace falsehood.

The St. Mary's Unit of the Narberth Movement uses the pamphlet plan to inform non-Catholics. Before any pamphlets are sent to a prospective regular recipient, a personal friendly letter is mailed explaining what the seminarians intend to do. Then each month on the fifteenth, an instructive pamphlet, which also bears an invitation to correspondence on Catholic subjects, is mailed. During the last three years some six thousand pamphlets have been mailed from the seminary.

This year 441 pamphlets will be mailed each month. Of these, 347 will be distributed from Roland Park and 94 from Paca Street. Some of these pamphlets will go to the non-Catholic friends of the seminarians while 176 will be mailed to non-Catholics living in Alabama, whose names were sent to us by the Revs. Jules Keating and Arthur Terminiello. Fifty-nine pamphlets will also be mailed each month to non-Catholics who were contacted by the Revs. Edward Stephens and Vernon Bowers during their Trailer-Chapel tour through the hinterlands of the diocese of Richmond, Virginia, last summer.

Board of Directors

The movement at Roland Park is under the directorship of Mr. Stephen G. Vitka of third theology, assisted by Messrs. Paul P. Ciangetti, Paul N. Flad and William A. Thielemann in second theology; and the Messrs. Joseph A. Kenney, Claude B. Norton and William F. Powers in first theology. At Paca Street, Mr. Robert J. Wood of second year philosophy is director.

The increasing interest shown by the seminarians in this plan of Catholic Action is a good indication that many of them will carry the Narberth Plan into the Priesthood and use it in their work for Christ.

Inspiring Biography of Mother Seton Reviewed For Voice by Fr. Kortendick

HIS DEAR PERSUASION; *the life of Elizabeth Ann Seton* BY KATHERINE BURTON. New York, Longmans, Green and Co., 1940. \$2.50.

Of all the saintly women of our country who have consecrated themselves in religion to the service of their neighbor, perhaps none deserves to be better known by Protestants and Catholics alike than Mother Elizabeth Ann Seton. Her exemplification of the virtues of Christian motherhood, her patience in the midst of trials, her fidelity to duty, her unlimited charity towards the poor and neglected, her intelligent zeal for the training of the young, her prudence and practical grasp of affairs, and her great personal holiness of life, are virtues which together with her great achievements and works that still endure, have kept her memory alive, and recently prompted the Holy Father to sign the decree authorizing the official introduction of her cause for beatification.

Many Biographies

There have been many biographies of Mother Seton since Father Charles I. White's comprehensive, detailed and much quoted work appeared in 1853. Her memoirs, letters and journal were published by her grandson, Archbishop Robert Seton in 1869. Madame Helene Bailly de Barberey's excellent two volume biography in French appeared a few years later, and Father Joseph B. Code, has translated it into English. Agnes Sadlier in 1905 published *Elizabeth Seton, Foundress of the American Sisters of Charity*, a popular and interesting life, which, however, was inaccurate in many details. Sister Mary Agnes McCann, of the Cincinnati community produced her very scholarly *History of Mother Seton's Daughters* in 1917. This is the story of the Cincinnati branch of the Sisters of Charity, but the first of the three volumes contains an excellent and well documented biographical account of their original foundress. More recently have appeared Father Leonard Feeney's very interesting but somewhat whimsical and historically inaccurate *An American Woman*, and Sigrid Van Sweringen's two novels, *As the Morning Rising* and *White Noon*, which together tell in story form the life of Mother Seton up until the time of her conversion.

Katherine Burton, the author of *Sorrow Built a Bridge* and *Paradise*

Planters, has given us a new and inspiring study of the candidate for the distinction of being the first American Saint. An accomplished biographer like Mrs. Burton, who like her subject is a mother and a convert to the Catholic faith, would be expected to interpret Mother Seton in an understanding and sympathetic manner. She has not disappointed us. Wisely using the earlier biographies, and the many letters, the memoirs and journal which comprise an almost complete autobiography, she has carefully woven together the historical details into a mosaic that delineates for the reader a vivid picture of the very vivid personality of Elizabeth Ann Seton.

The environment in which Mother Seton lived, the story of her married life, her conversion, the hardships and suffering she underwent at the hands of bigoted family and friends, the number of great personages, both civil and ecclesiastic, who shared her projects, the loving care she continued to shower upon her five children, and the difficulties of founding her community, are all important scenes which Mrs. Burton has vitally recreated for us in this picture of an ideal American woman.

Not Definitive

His Dear Persuasion is not a definitive biography, and we believe that the author would be the first to acknowledge this. Despite all the books, pamphlets and articles that have been written on the subject, there are still many features of Mother Seton's greatness that have not been explored, too many of her writings that need fuller study and interpretation. Too much attention has been paid to mere external details, too much reiteration of the same well known facts, without anything appearing which approaches a complete character portrayal. But this present work has made several steps in the right direction, and what Katherine Burton has done may serve as a challenge and incentive to other biographers.

What seems to us to be the most regrettable shortcoming in this biography is its lack of an index and its omission of any references in the text to sources used. A bibliography, and a well selected one, is indeed listed. But there are still many details the author uses which cannot be found in

these books, and others which will be found only with difficulty. One looks in vain for the footnote that would help the reader decide whether a particular interesting bit of information is fact or fancy. We wish that Katherine Burton had shared with us a record of the many bits of research work she must have been compelled to do. Be it said to the author's credit, however, authorities can usually be found in one of the other biographies, in Elizabeth's own writings, or in some of Bishop Bruté's jottings, if the reader takes the trouble to look for them.

We wonder if Mrs. Burton's consistency in referring to all the priests in the story as "Mr." instead of "Father" is not stretching history a bit too far. This was indeed the custom of the time. But we have already known some readers, who without a warning have been slightly bewildered to find Mother Seton assisting at a Mass that is offered by Mr. Dubourg, or making her confession to Mr. Bruté, both of whom according to the author, were members of the Sulpician Order.

Unfortunately a few inaccuracies have crept into the text. Father Dubourg, for example, met Mother Seton in New York in the Autumn of 1806, according to a letter to Bishop Carroll that is now in the Baltimore archives, whereas Mrs. Burton delays until 1808 the beginning of an association which was destined to lead the young widow to Baltimore. In the little Paca Street house she was to found under the direction of the Sulpicians a school that became the cradle of the American parochial school system, and a religious order of women that has grown into one of the largest in the country—the Sisters of Charity. Here Elizabeth Ann was given the title of "Mother" by Bishop Carroll; here she made her first vows, received her first postulants, and gave them their first novitiate and normal school training. Here she formulated, under the guidance of the professors at St. Mary's College and Seminary, her educational policies and her plans for the future.

This is a page in the history of the Sisters of Charity that has been less neglected by Mrs. Burton than by a number of other biographers. She does devote a rather lengthy chapter to this important year, June 1808 to June 1809, but we cannot help wishing that she had dipped her pen a little deeper here, especially since she

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PASTORAL RETREATS

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orders, to meet all Thy desires. But is the love Thou askest of me really possible? My heart is cold, my soul a prey of cares, deceptions, miseries! And Thou wilt that it be altogether Thine! Can I ever be able to love Jesus, with real love?

Yes, we can all come to love Him as He wills to be loved. Since He asks it of us, since He wants us all to be His friends, it follows that it is possible to us all. God asks nothing impossible.

In truth, when one thinks a little on the subject, one sees that the commandment is easy if it is well understood.

Allow me this reminiscence. I was a young priest when I took part for the first time in an ecclesiastical retreat. Those first impressions are never effaced. The preacher was Fr. Desurmont, a Redemptorist of great talent and apostolic soul. He was dealing with the subject which I have just taken up. "Yes," he said, "it is easy for a new priest to love the divine Master with real love. It is enough to will it. Listen to me." And turning towards the tabernacle, he addressed our Lord in about these terms: "My Lord Jesus, I do not feel in any way that I love Thee; I have even to make an effort to apply myself to Thee. But I say to Thee in all the sincerity of my soul and with all my will, in the language of my catechism: 'My God, I love Thee with all my heart and above all things because Thou art infinitely good and infinitely loveable.'" Then turning around towards the priests, "Gentlemen," he said to them, "I have just loved Jesus as He desires me to love Him. I have just recited to him the act of charity of my catechism with real sincerity."

Who is there among you who cannot give to Jesus this testimony of friendship many times a day?

Oh! let us have devotion to the act of charity. It would transform our lives.

Spiritual Fatherhood

Our priesthood does not belong to ourselves. It belongs to the faithful. It is for them that Christ and the Church have conferred it upon us: "I have chosen you that you may go." We are essentially and before all else fathers of souls. And in all things we must be inspired by that destiny.

Moreover, it has pleased God to establish this beautiful ministry of souls under the form of a veritable

generation, of a real paternity.

Is not "Father" the title given us in all the phases of our pastorate?

But let us not forget that all fatherhood is a transmission of life: *omne vivum ex vivo*. Is the moral life which we wish to give our own life? Not altogether. God in His mercy for souls has withdrawn from this great law of generation a part of the elements of supernatural life. You know the causality of the sacraments, that in this particular domain God gives His grace independently of the merits and even of the dispositions of the priest. But, with this reservation, we must agree that from morning till night and from night till morning, the priest, by his words, his gestures, his attitudes, as well as by his intimate dispositions and his prayers, gives his own life to souls.

Spiritual Food

He is in all truth their food, and I would dare say of the priest that he has become like his Master the food of travellers, *factus cibus viatorum*. Look closely upon this spiritual relationship. On what does our soul feed if not on ideas, impressions, emotions and desires? Now, in the spiritual order, whence come to the soul its ideas, its impressions, its emotions? Is it not mostly from the man whose ministry, sacred character and his very clothes designate him as the real representative of God?

Everything that comes from us, all that emanates from our manner of being, of speaking, of acting, of feeling, bring to souls something of God whether we want it to or not. Our priesthood is eternal; consequently it is of every moment.

Like those little children in the Catechism class whose look devours us, as catechists say, all those souls feed on us. They go to God, or alas! turn away from Him according as the food which we offer them is pleasing or displeasing.

We must then watch with a kind of anxiety over this aspect of our priesthood. Between God and souls we must not be screens; we must give them God faithfully, continually, wholly, and in order that this divine transmission may never be interfered with, let us watch over our words, our actions, our affections, our characters.

The Rt. Rev. Msgr. Arthur Lane, P.A., pastor of All Saints, Portland, Oregon, recently called at the Seminary. He is an alumnus of the College, the Philosophy House and the Grand Seminary of Montreal.

FUNERAL OF CARDINAL VERDIER ATTENDED BY THOUSANDS IN FRANCE

Paris, April 16—Paris paid final tribute today to Cardinal Verdier, the capital's twenty-second archbishop and the 131st successor to St. Denis as religious head of the city, who died last Tuesday.

One hundred thousand people had filed past the bier at the Archbishop's Palace for a last glimpse of this popular cardinal, who came from the masses and was in close touch with them to the end. Thousands brought photographs of men at the front, with which they touched the cardinal's body.

In the cortège to the Cathedral of Notre Dame walked sixty bishops and archbishops and five cardinals, including Cardinal Van Roey, who came from Belgium, and Papal Nuncio Valerio Valeri.

President Lebrun, Premier Reynaud and government and political leaders, including Leon Blum, attended the ceremony. The entire diplomatic corps, the church hierarchy and also representatives of French Protestants and synagogues were present. The President of the republic was received by Monsignor Beaussart, who as capitulary vicar has assumed the duties of the late Archbishop. Cardinal Liénart, bishop of Lille, celebrated the pontifical Mass.

After the services the public was permitted once more to file past the bier until 6 o'clock, when the body was lowered into the crypt.

MOTHER SETON

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has been so careful in the matter of details for the rest of the book.

There are a few inaccuracies in the matter of relatively unimportant details either in the life of Mother Seton or in the lives of other characters in the narrative—the matter of disputed dates, a misspelled name, a misplaced quotation—but these are rather insignificant, and it would be unjust to stress them when the work as a whole is so excellent. We feel that it is easily the best of the recent biographies and that it deserves to be read widely. The timely appearance of *His Dear Persuasion* has won for Mrs. Burton the gratitude of all those who are interested in the cause of Mother Seton.

JAMES J. KORTENDICK

GIBBONS

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first bishops. He made Peter visible head of His Church when He said to Peter: "Feed my lambs. . . Feed my sheep" (John 21:15-17). Peter was to be shepherd of the whole flock. After His resurrection Jesus gives His last command to His lieutenants before He ascends to His Father, "All power is given to Me in heaven and on earth. Going therefore, teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days even to the consummation of the world" (Matt. 28:18-20).

Thus far we have seen the plan Jesus had to spread His doctrine, and continue the work of redemption after He left this world. He chose twelve Apostles and trained them for three years in His doctrines. Then He made Peter head of the whole Church. He ordained the Apostles bishops and conferred various powers on them—to teach, rule and sanctify in order to apply the fruits of the Cross to the members of the Church. Finally, we saw how Christ gave a definite mission to the first Bishops and priests of His Church and promised to be with them to the end of time.

Christ Sends Forth His Lieutenants

What was this mission? To teach all nations to observe all things that Christ had commanded them. Notice! They were to teach what Christ had taught them and the Holy Ghost was to help them teach the truth. Thus the fishers of fish, became the fishers of men when the Holy Ghost came upon them on Pentecost day. Endowed with power from on High, they went forth bearing witness to the things they had heard and seen in defiance of all the powers of the world, intent only on teaching Christ crucified and His doctrine to all nations.

The bishops, including Andrew, James and John, traveled throughout the Holy Land and then throughout the world teaching what Christ had taught and administering the sacraments which He empowered them to administer, so that all men might become members of the Church and participate in the fruits of Calvary. God was confirming the work of His chosen ones because they cured the blind and healed the sick and performed

many other wonders. The Church was extended to Asia Minor and the towns of Macedonia and Greece by the fiery St. Paul after his miraculous conversion by God's grace from a persecutor of Christ to an ardent follower of Christ. St. Paul, after his ordination, brought salvation to thousands. But he could not care for all of them himself so he instructed and ordained priests and deacons to help him. St. Paul wrote several letters to the various Churches he had established, stressing that what he taught them was the teaching of Christ. He says: "Though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be accursed" (Gal. 1:8). This proves that there was only one Christ, one faith, one Church and one salvation.

Gospels Written

In order to make our Lord better known and better loved and to facilitate the spread of His doctrine faster and more widely, two of the Apostles under the inspiration of the Holy Spirit wrote gospels. Peter, the first visible head of the Church, went to Rome. There and elsewhere he oversaw the activities of the Church and directed its sanctifying force. He wrote two letters to the Christian world explaining the doctrines of faith, hope and charity and the duties of the various walks in life; and he reminds the Christians that they have been redeemed by the Blood of Christ.

Enemies arose against the Church who were bent on wiping this sect established by the Galilean on the Cross from the face of the earth. But the work of God is greater than the work of man. So we see the early Christians preserving what Christ had taught them through the Apostles amid the greatest suffering and hardship. Christ suffered on the Cross to open heaven for these Christians and they were not afraid to suffer in order to partake of this salvation. They died rather than deny the truths handed down to them by the Apostles. Hundreds of Christians were tossed to the hungry lions and tigers in the arena, or soaked in oil and hung on posts to furnish light for Nero's garden, or torn asunder on racks. This because they maintained that Christ was the Son of God and that there is only one true God and one true Church established by Christ. They died giving witness to the truth of the Cross. They had to flee to secret holes in the earth to partake of Christ's Body and Blood

but the joy they felt on receiving Jesus into their hearts was worth any risk they took. Instituted through the blood of Christ on Calvary, the Church came down to us through the blood of countless martyrs.

Popes, bishops, priests have died but successors have been ordained to fill their places, for Christ was to be with the Church to the end of time. As at the time of Paul, so at various stages in the history of the world, we find men establishing churches and claiming that they had the doctrine of Christ. But Christ established only ONE Church and gave her for leaders St. Peter and his successors. This one true Church, the faithful champion and custodian of the teachings of Christ and the Apostles, has stood her ground in the midst of the bitterest opposition, maintaining that truth can only be one. Though the enemies of the Church have been strong and have tried for two thousand years to overthrow her, they must all in the end throw up their hands and cry out like Julian the Apostate: "Galilean, thou has conquered!"

The Church Today

Were an early Christian to come back to earth today and examine the Church of Christ, what would he find? He would see Pope Pius XII, the 262nd successor of St. Peter at the helm of the Church of Christ which numbers about three hundred and fifty million souls. He would see thousands of beautiful cathedrals and churches ruled by bishops and priests, the successors of the Apostles and disciples and subject to their visible head, the Pope, as Christ intended; he would marvel at the wonderful way the Church had fulfilled Christ's commission to teach all nations. But what would strike him most impressively would be the fact that the Church is still teaching what Christ had commanded it to teach. Christ taught that there were three Persons in one God then, the Church teaches the same today; Christ taught and proved that He redeemed the world by His death on the Cross then, the Church teaches the same today; Christ offered the sacrifice of the Mass as He hung on the Cross, the Church reproduces the same sacrifice of the cross today in every holy Mass. Christ was a bloody victim then, He is an unbloody victim now. Christ gave the Apostles the power to impart the fruits of the Cross through the sacraments then, the Church still administers the sacra-

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BISHOP DONAGHY REPORTS ON WAR'S EFFECT ON CHINA MISSIONS

New York, April 19.—The Most Rev. Frederick A. Donaghy, M.M., who was consecrated in Fall River, Mass., last September has just completed a visitation of all the Maryknoll Missions in the Wuchow Vicariate, South China, and reports great progress in all the mission stations.

Notwithstanding the war that raged for many months in Kwangsi, Bishop Donaghy says:

"I found that the war was a great factor in strengthening and building the Church in this area.

"The people, fleeing from their homes, thought of the Church first of all. Pagans followed the Christians into all our missions, and although relief work could only be done in a small way all were impressed with the effort made at each mission to house and care for everyone who wandered in. It provided a splendid opportunity for all our catechists who went from group to group preaching and teaching 'the wonderful things of God.' One catechist preached, like St. Paul, all through the day and far into the night on one occasion. The problem now is to provide catechumenates for all those who wish to study the doctrine. Many of the missions have a strenuous program of rebuilding, but we are not dismayed."

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ments today. Our friend would see that as all the dogmas of the Church were stamped with the name of Christ so also her morality and worship. He would see the Church the same today as yesterday, and confident that she will remain the same true Church forever.

Of Divine Origin

The Church is the creation of God and must be accepted by man; it is not the creation of holy men and imposed on God. Man cannot be the author of anything divine, of anything supernatural, and therefore, cannot be the author of anything capable of communicating the supernatural. Men who set up religions professing to teach what Christ taught, are like fish out of water, cutting themselves off from the source of life.

If the glory of heaven, the order in which God lives, is supernatural, it can be reached only by a superna-

tural way. Preaching and exhorting, singing hymns, public praying can be no substitute for the Church; at most they can be a part of the public life of the Church. In fact, there can be no substitute for the Church. "He that will not hear the Church, let him be to thee as the heathen and publican" (Matt. 18:17).

Human Organization Fallible

Religious organizations of men founded by men can never have Christ as their head, or the Holy Spirit as their supernatural life principle. They can help their membership only in a human way, by preaching, by exhorting, by guiding. They cannot give what they have not, and they certainly can neither invent nor communicate divine grace. Only God can create a divine organism and make that organism function in a divine way. History teaches that the Son of God did actually create a divine organism, which we call the Church, and which, from the clear testimony of Holy Scripture, is called Christ's Body, with which He would remain "all days" as its head, and of which the Holy Spirit would be the principle of divine life and activity. When we are baptized we become members of this mystical body and share in the divine life of God. For Christ Himself said "I am the vine, you are the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing" (John 15:5). If we don't get baptized we don't belong to this mystical body and if we don't belong to this mystical body—the Church—we cannot be saved.

You may object, saying: "Where is the Church established by Jesus? Where the One Fold and the One Shepherd? Where is the group commissioned on the Galilean hillside when He promised to remain all days with His Church? Where is to be found the Church of that disciple to whom He said upon you, the rock, Peter, will I build my Church and the gates of hell, of error, of false teaching, of evil, of hatred, shall not prevail against it? He who made this promise is God. But where is His Church? In our day there are over two hundred different religious denominations professing to teach salvation and Christ established only ONE TRUE CHURCH. How find it? My friends, there is a blue print, a plan, a trademark to distinguish the genuine, true Church from false ones. Tonight we considered the institution of this one true Church of

PLANS FOR ERECTION OF FOUR CHURCHES BEGUN IN DIOCESE OF ALEXANDRIA

(By N.C.W.C. News Service)

Alexandria, La., April 19.—Erection of four churches is included in the building program of the Diocese of Alexandria under the direction of the Ordinary, the Most Rev. Daniel F. Desmond. Franciscans will be in charge of the church planned for the new parish in West Monroe, and Josephites for the church at the town of St. Joseph's.

A church also will be constructed at the village of Belle d'Eau. For this purpose an unnamed New Yorker has given \$2,500 through the Brooklyn Diocesan Society for the Propagation of the Faith.

The Boston Archdiocesan Society for the Propagation of the Faith has given \$5,000 toward construction of St. Rita's Church, which will be the third church in the See city. The money was given as a memorial to the Rev. John Powers who founded St. Rita's parish in Lowell, Mass. Bishop Desmond is a native of Haverhill, Mass., and served several churches in Massachusetts before he was named Bishop of Alexandria.

Christ and saw how she has carried out her mission to the present day. The Church of Christ is still with us. In our next instruction we will test the several Churches existing today in order to find the one true Church. In the meantime, I exhort you to pray to the Holy Spirit for faith, because you must believe before you can be baptized and faith is a gift of God. Pray like Cardinal Newman before his entrance into the true Church:

"Lead, kindly light, amid the encircling gloom

Lead Thou me on,

The night is dark and I am far from home—

Lead Thou me on.

Keep Thou my feet; I do not ask to see

The distant scene—one step enough for me.

I was not ever thus, nor prayed that Thou

Shouldst lead me on,

I loved to choose and see my path, but now

Lead Thou me on!"

He was yearning for the light of faith and it was given to him. Pray also my friends that the same gift be given to you.

REV. CHARLES P. WOLF

OLDEST ENGLAND

(Continued from Page 8, Col. 2)

the Balkan peninsula, and even these provinces were continually threatened by Moslem attacks, and eventually Asia Minor and the Balkans went the way of the other regions lost to the faith. It was as a mere remnant of its former self, then, that Christianity sought new adherents in the North. Its missionary activities in England were begun, it is true, before the period of disaster, but they were brought to completion in times of the greatest stress and strain, and their successful accomplishment made of England a citadel of the faith without which western Christianity, and western civilization itself, could hardly have survived, for just ahead lay the Viking age, when to the ever-present menace of Islam were added 200 years and more of ferocious pagan attacks from the north. Thanks largely to the English, these attacks in the end were repulsed, and the Scandinavians were themselves converted to Christianity and thereby were won for western civilization. And by the end of this turbulent period the center of gravity of Christian civilization had shifted westward and northward, and Latin Christianity had won the dominance which it has since maintained. Of the mighty movements which followed, this is not the time to speak. Suffice it to say that Saxon England played a leading and indeed indispensable part in bringing about this religious and cultural revolution.

Golden Age

It is customary to call the 7th and 8th centuries the English Golden Age. The name, extravagant though it may sound, has its justification, for the England of that day won for itself a cultural preeminence in western Europe which it was destined to lose in later centuries, and which up to the present it has never been able to win back. It will be worth our while to look at this Golden Age more narrowly. The conversion of the English proceeded from two directions, as we have seen. Roman and Irish missionaries alike were active, and although Rome started first, the Irish had the greater number of converts. Now Roman and Irish Christianity differed markedly, not merely in such matters as the date of Easter and the form of the tonsure, but also in spirit. It was the fortune or perhaps the talent of the English to take the best that each of these bearers of culture had to of-

fer. Certainly upon occasion the English Christianity of the Golden Age shows a happy union of Irish zeal and Roman discipline. I will limit myself here to three examples of this union: the Venerable Bede, St. Wilfrid of York, and St. Boniface.

Bede was a man of learning, a scholar so outstanding that the period in which he flourished is often called the Age of Bede. He was born in the year 673 or thereabouts, in what is now the shire of Durham. At the age of 8 he entered the Benedictine monastery of Jarrow, and there he lived the rest of his life, 54 years, during which, to quote his own words,

"I have devoted all my pains to the study of the scriptures, and, amid the observance of monastic discipline and the daily charge of singing in the church, it has ever been my delight to learn, or teach, or write."

Influence

His influence as teacher and writer was so great that what I shall have to say here must fall short of doing justice to his achievement. And yet his services as an individual are not the whole story; it is more important for us to remember that Bede stands out, not as a single mountain peak, rising from a dead level of mediocrity, but as the highest summit of a noble range of mountains. Bede was no isolated phenomenon. He belongs to the most significant scholarly movement that the Anglo-Saxon world has ever known, from that day to this. The great service which this movement rendered to us and to all men was the preservation and transmission of classical culture. Bede and his fellow workers, building on the foundations laid by the Irish and Roman missions, created in Northumbria a school of learning so notable that Charlemagne could and did use it as chief instrument when he set going that Carolingian renaissance from which springs the cultural tradition of our western civilization. This renaissance of the 8th and 9th centuries, like the Italian renaissance of the 14th century, was first of all a philological movement, of course. It is therefore eminently fitting that the age upon which it built should be named after the greatest philologist of the early Middle Ages, the Venerable Bede.

To one of Irish descent Bede's description of Ireland is of particular interest. It reads as follows:

"Ireland, in breadth, and for wholesomeness and serenity of climate, far surpasses Britain; for the snow scarcely ever lies there more than three days; no man makes hay in the

summer for winter's provision, or builds stables for his beasts of burden. No reptiles are found there, and no snake can live there; for, though often carried thither out of Britain, as soon as the ship comes near the shore, and the scent of the air reaches them, they die. On the contrary, almost all things in the island are good against poison. Indeed, we have known it to happen that when some persons have been bitten by serpents, the scrapings of leaves of books that were brought out of Ireland, being put into water, and given them to drink, have immediately expelled the spreading poison, and assuaged the swelling. The island abounds in milk and honey, nor is there any want of vines, fish or fowl; and it is remarkable for deer and goats."

Debt To Ireland

For Bede, it would seem, Ireland was an earthly paradise. This attitude is typical of the English Golden Age, which not only knew and acknowledged its debt to the Emerald Isle, but idealized all things Irish. With an equal piety and an even greater reverence, the English of the 7th and 8th centuries looked toward Rome, and, when the conflict between Rome and the Irish missionaries came to a head at the synod of Whitby in the year 664, the English king decided in favor of Rome. This momentous decision was due almost wholly to the influence and persuasive arguments of Wilfrid of York, who thereby won for himself an important place in the history of western civilization. And the career of St. Wilfrid is of interest for another reason: it gives us a welcome glimpse of the state of things in England, and in Europe, during the 7th century, the first Christian century of the English. Wilfrid was born in the year 634, of a noble and wealthy English family. His career may be said to begin when he appeared at the Anglian court at the age of 14. Here he soon won favor with Queen Eanflaed, who induced the Abbot of Lindisfarne to take him in as a novice. At Lindisfarne he learned Irish Christianity, and caught that zeal in the service of God which never left him thereafter. He remained a layman nevertheless, and, through the influence of the Queen, who, as the daughter of the martyred King Edwin, followed the Roman rite, Wilfrid became himself interested in things Roman, and resolved to go on a pilgrimage to Rome. So far as we know, he was the first Englishman ever to undertake this journey. The Queen helped him all she could, and sent him on his way in the year 652. He went first to Kent, where he stayed for a year while waiting for a fellow-traveler, the fa-



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mous Benedict Biscop. The two then crossed over into Gaul, and made their way to Lyons, where they parted company. Wilfrid stayed in Lyons for some time. Archbishop Annemund of Lyons thought so highly of him that he offered him his niece's hand in marriage, but Wilfrid refused the lady on the ground that he must continue his pilgrimage to Rome, whither in due time he went. The reigning Pope was Eugenius I; Wilfrid paid his respects to the Pope and was instructed in Roman Christianity. He left Rome a convinced advocate of Papal supremacy, and was soon to become the leader of the Romanizing party in his native land. But he was long in returning home. On his way he stopped at Lyons, and stayed there three years; it was in Lyons that he took the tonsure, and devoted himself for good and all to the religious life, or, perhaps I should say, to the Church. He reached England again in the year 658. In 661 he founded the monastery of Ripon; in 663 he was ordained priest by the Gaulish Bishop, Agilbert. The following year King Oswy of Northumbria summoned the synod later to become famous as the synod of Whitby. Oswy had himself been trained by Irish missionaries in the Columbite form of Christianity, but he was married to a daughter of King Edwin, whose Christianity was that of Rome. The clash between the two forms of Christianity came to a head in 664, and the King ordered both parties to appear before him and plead their cause. Bishop Agilbert, the ranking member of the Roman party, spoke English so poorly that he asked Wilfrid to act as spokesman, and Wilfrid spoke to such good effect that King Oswy was convinced, and made Roman Christianity official in his dominions. This victory for Rome proved decisive, not only in Northumbria but in England as a whole, and, eventually, throughout the British Isles. The historical importance of St. Wilfrid is chiefly due to his persuasive eloquence at the synod of Whitby. But his further career is not without interest, and has an importance of its own. The king made him bishop of York, and he went to Gaul to be consecrated. Upon his return in 666, however, he found that his bishopric had been given to Chad, and it was not until 669 that Archbishop Theodore of Canterbury took action in the matter, deposing Chad and installing Wilfrid at York. Nine years later, Wilfrid's See of York was made much smaller, over his protest, by the creation of three new bishoprics, and Wilfrid made an historic de-

cision; he made up his mind to appeal the case to Rome. This is the first case in English history known to us in which the decision of the king in an ecclesiastical matter was appealed to Rome. Wilfrid made the journey to Rome in person and won his case, but upon his return to England he got nothing for his pains but a sentence of imprisonment. After a few months he was released, but had to go into exile. He devoted himself during the next few years to missionary work. He went to the kingdom (now the county) of Sussex, the only part of England still heathen, and preached the gospel there with great success. In 686 he became reconciled with Archbishop Theodore and was restored to the See of York, but five years later he quarreled with the new king of Northumbria, who thereupon deposed him. He appealed a second time to Rome, and after some years of delay, during which the case hung fire, he made his third journey to Rome, going on foot the whole way, though by then he was an old man, 70 years of age. Again he won his case, and again his victory profited him nothing. He never recovered his proper diocese, but was finally given the See of Hexham, along with his old monastery of Ripon. He died in 709, at the age of 75. A modern biographer characterizes Wilfrid in the following words:

Wilfrid of York

"Of brilliant intellect and vigorous and constructive genius, Wilfrid built up the Roman system in England in place of the usages of the Columbite (or Irish) Church, in the overthrow of which he had so large a share. While he clung too much to power and wealth, he used them in God's service, and, though he refused to sacrifice them when their surrender was necessary for the well-being of the Church, the unfair treatment which he received is a valid excuse for his refusal. His appeals to Rome were contrary to national sentiment, but he is not to be blamed for seeking justice at the only tribunal at which he could hope to obtain it. Courageous and firm of purpose, he was never daunted by danger or persecution. His temper was overbearing, and he was by no means conciliatory towards his opponents. Yet he was lovable; his monks and clergy were faithful to him in his troubles, and regarded him with filial affection. He was a holy as well as a magnificent prelate, and his missionary work in Frisia and in Sussex, carried on in the midst of his troubles, entitles him to a high place among the fathers of the Church."

This characterization is just enough, but fails to bring out the true significance of his long and losing fight

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over his See of York. Here Wilfrid was a pioneer in two causes, both of great importance: (1) ecclesiastical law and order, with Rome as the seat of final authority, and (2) ecclesiastical independence, or freedom from subjection to the state. Wilfrid lost his fight, but it was a fight worth making, and his efforts bore abundant fruit in due season.

English Missionaries

We have seen that Wilfrid spent some years as a missionary. The English Golden Age strove, not only for the advancement of learning but also for the conversion of the heathen, and here the great leader was St. Boniface. English missionary activity on the Continent of Europe begins in A.D. 678, when Wilfrid, on his second journey to Rome, began the evangelization of the Frisians, and this activity continues at flood tide for more than a century thereafter. During this momentous period Germany swarmed with English monks and priests, men of learning, piety and zeal; through their efforts the very region which had resisted and finally destroyed the Roman Empire was won for the Christian faith and Mediterranean civilization. "These efforts of the English missionaries," says a recent writer, "made possible the renaissance under Charles the Great, upon which in its turn the whole future civilization of western Europe was based." Let me put the same thing in a somewhat different way. The influence of Anglo-Saxon culture upon the world at large is marked at the present time, and has been marked since the 17th century. Its most significant contribution to general culture, however, was made, not in modern times but in Saxon times, not in terms of empire, constitution, commerce or industry but in the things of the spirit. And the two great leaders that England sent to the Continent were Boniface and Alcuin; Boniface, the missionary, and Alcuin, the professor. I have no time tonight to speak further of Alcuin, except to say that he carried to the Continent and used there to great effect the scholarly weapons which Bede had passed on to him through Egbert of York. The career of Boniface, however, the Apostle to the Germans, calls for more attention, even in so cursory a survey as this. Wynfrith, later to be known as Boniface, was born in Wessex about the year 675; he was thus a contemporary of Bede. He early joined the Benedictine order, and spent many years at the monastery of

Nursling, near Southampton. There, according to his biographer, Willibald, he "shone so praiseworthy in immense knowledge of the Scriptures that he was even a teacher to others of the traditions of the fathers and a model master." He won favor with the king of Wessex, and had every reason to expect a distinguished career at home when, for some reason unknown to us, he made up his mind to become a missionary to Germany. Nothing could shake this resolution of his, and in the year 716, when he was already a man in his 40's, he set sail for Frisia. There however he found conditions too much for him, so that he had to give up for the time and return to his monastery. In 718 he started out again, but this time went to Rome, to gain the support of the Pope, Gregory II, for his mission. The Pope received him and authorized him to proceed; the Pope also gave to this monk of distant England the name Boniface by which he went thereafter. Armed with the Pope's letter of authorization, Boniface betook himself to his appointed field of work, Germany east of the Rhine. But before settling down to his work there, he helped his fellow-countryman, St. Willibrord, Bishop of Utrecht in the reorganization of the mission to the Frisians. In 723 Boniface went to Hesse, where he had such success that the Pope made him regionary bishop of Germany. After evangelizing Hesse, Boniface proceeded to Thuringia, which he evangelized with equal success. Of his work in Hesse and Thuringia, his biographer, Willibald, writes thus:

Fame Throughout Europe

"The report of his holy preaching was so spread abroad, and increased to such a degree, that already his fame resounded through the greatest part of Europe. And from the parts of Britain an exceeding great multitude of the congregation of the servants of God had come unto him: readers and writers also, and men learned in other arts. Of these a very great number put themselves under the instruction of his rule, and in very many places summoned the people from the profane error of heathendom. And some in the province of the Hessians, and others in Thuringia, widely dispersed among the people, preached the word of God to the country districts and villages."

A recent authority sums the matter up thus:

"The result of almost ten years of continuous toil (723-32) was the creation in Hesse and Thuringia of a new Christian Church on a purely Roman model, which in devotion, orthodoxy and discipline presented a model to the rest of the Frankish Empire."

The year 732 marks another turning-point in the life of Boniface. He had given up a great career at home in order that he might come to Germany and convert the heathen. One tribe in particular he was eager to evangelize—the Saxons of the Continent, to whom he felt drawn by ties of kinship. At that time, however, his services were needed elsewhere. Boniface throughout his missionary activities had been a soldier of the Pope, and now, without a murmur, he gave up his life's ambition and at the behest of the new Pope, Gregory III, he became legate for Germany, with the rank of Archbishop and with the authority to select bishops. In other words, he gave up the life of a missionary in the field to become an administrator, an executive. Many of us in academic circles can understand how great a sacrifice he was making. Yet it proved to be better so. Boniface was a born organizer, an administrator of genius in a day when order and discipline were the crying needs. He next undertook, with his usual success, the task of reorganizing the Church in Bavaria. By the year 741 the English missionaries, led by Boniface and backed up by the Pope, had

restored and reformed Christianity in middle Germany. Everywhere within this region east of the Rhine the authority of Rome was recognized and high standards of faith and discipline prevailed. Here, and here alone in the vast Frankish kingdom, the Church was alive, active, full of spiritual and intellectual vigor. The next move was soon to follow. During the decade 742-52 Boniface, as papal legate and vicar, undertook and carried through the reform of the Frankish Church as a whole. An eminent Catholic historian has described his achievement in the following terms:

"The religious regeneration which resulted from Boniface's action throughout the Frankish Empire is worthy of comparison with the religious regeneration of the universal Church which resulted from the Council of Trent."

Council of Trent

Every historian recognizes the Council of Trent as by far the most important of the councils of the Western Church. The comparison which I have quoted is therefore a great tribute to Boniface. It fails, however, to bring out what I may call the secular aspects of Boniface's work, aspects

familiar enough to the historian but not pertinent to this immediate purpose. Here my first point will be a general one. The cause for which Boniface was fighting, namely, the establishment of Roman Christianity and papal authority, was also the cause of western civilization as such, which could hardly have survived had Boniface failed in his efforts. Secondly, and more particularly, Boniface brought together the Popes and the Caroline dynasty and laid the foundation for that working alliance between them the subsequent development of which, for good and ill, is well known to you all. The association of Papacy and Empire, of which Boniface thereby became the architect, was destined to remain throughout medieval times the central and dominating feature of European political life and thought. The labors of Boniface and his English helpers, therefore, had the profoundest effects, not only upon the religious history of Europe, but also upon its political history, and upon the course of its general cultural development. It is therefore not extravagant to claim that the influence of Boniface upon European affairs has never been



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matched by that of any other Englishman in all history. England's chief contributions to our common western civilization were made, as I have said before, not in modern times but in the English Golden Age of the 7th and 8th centuries.

The following quotation from the History of the Popes, by Leopold von Ranke, is of interest in this connection. Von Ranke writes:

"Among all Germanic nations, the Franks alone had become Catholic from their first rise in the provinces of the Roman Empire. This acknowledgment of the Roman See had secured important advantages to the Frankish nation. In the Catholic subjects of their Arian enemies, the Visigoths and Burgundians, the Franks found natural allies. . . But this attachment to Catholicism, thus confirmed from the beginning by consequences so important, was afterwards renewed and powerfully strengthened by a very peculiar influence arising from a totally different quarter. It chanced that certain English slaves, being exposed for sale in the slave-market of Rome, attracted the attention of Pope Gregory the Great; he at once resolved that Christianity should be preached to the nation whence these beautiful captives had been taken. Never, perhaps, was resolution adopted by any pope whence results more important ensued: together with the doctrines of Christianity, a veneration for Rome and for the Holy See, such as had never before existed in any nation, found place among the English. The English began to make pilgrimages to Rome, they sent their youth thither to be educated, and King Offa established the tax called "Peter's Pence" for the relief of pilgrims and the education of the clergy. The higher orders proceeded to Rome, in the hope that, dying there, a more ready acceptance would be accorded them by the saints in heaven. The English appear to have transferred to Rome and the Christian saints the old German superstition, by which the gods were described as nearer to some spots of earth than to others, and more readily to be propitiated in places thus favored. But besides all this, results of higher importance still ensued when the English transplanted their modes of thought to the mainland, and imbued the whole empire of the Franks with their opinions. Boniface, the apostle to the Germans, was an Englishman; this missionary, largely sharing in the veneration professed by his nation for St. Peter and his successors, had from the beginning voluntarily pledged himself to abide faithfully by all the regulations of the Roman See; to this promise he most religiously adhered. On all the German churches founded by him was imposed an extraordinary obligation to obedience. Every bishop was required expressly to promise that his whole life should be passed in unlimited obedience to the Roman Church, to St. Peter and his representative. Nor did he confine this rule to the Germans only. The Gallican

bishops had hitherto maintained a certain independence of Rome; Boniface, who had more than once presided in their synods, availed himself of these occasions to impress his own views on this western portion of the Frankish Church; thenceforward the Gallic archbishops received their pallium from Rome, and thus did the devoted submission of the English extend itself over the whole realm of the Frank. . ."

We have seen that the Church of England was founded by a Roman mission, sent out by Gregory the Great. We have seen that Roman Christianity, spreading from the south of England northwards, found in the north a rival form of the faith, the Irish Christianity brought to the English by the disciples of St. Colum. We have seen that Roman Christianity won the victory, largely because of the devoted efforts of St. Wilfrid of York. We have seen that this victory, won in Northumbria, proved decisive for England as a whole, and ultimately for all the British Isles. By virtue of this victory, a synthesis of Latin and Irish culture took place on English soil, and the civilization which this synthesis produced proved so fruitful that the period in which it flourished, the 7th and 8th centuries, is known as the English Golden Age. We have examined two particular fruits of this Golden Age: (1) the great scholarly movement of which the Venerable Bede serves as the chief representative, and (2) the great missionary movement, led by St. Boniface, which brought the Frankish Empire in general, and Germany in particular, into a relation with Rome much closer and more vital than had previously obtained. Let me conclude with a third fruit of the English Golden Age, its vernacular literature. Here as in many another matter the native or Germanic tradition played an important part. But the striking thing is not the persistence of the native forms but rather the fusion of native and foreign elements into an organic whole. Let me illustrate rather than discuss this fusion or synthesis. I will take as my illustration a famous poem of the 8th century, the Dream of the Rood. In putting it into modern English, I have tried to keep the old alliterative verse-form and the stylistic peculiarities, as best I could.

"I am minded to tell a marvelous dream,
I will say what I dreamt in the deep
of the night,
when the sons of men lay asleep and
at rest.
I beheld, borne up on high, methought,
a wondrous rood, bewound with light,
the brightest of beams. That beacon
was all

overlaid with gold; lovely stood the
gems
at the ends of the earth, and up on
the crossing
were five gems more. Fair from of old
the angel host looked on; no evil
man's cross was that,
but hallowed souls beheld it there,
men upon earth, and every creature.
Lovely was the rood, and I laden with
sins,
sunk in wickedness. I saw the tree,
garbed and decked and gladly shining,
adorned with gold; with dear-bought
stones
the cross of Christ was clothed in
splendor.
Yet through that gold I began to see
former work of men, the fall of blood
on the right-hand side. I was wretched
with sorrow,
I was afraid at that sight. I saw that
fair beacon
change garb and look: now with gore
it was wet,
with blood it was drenched; now it
was bright with treasure.
But I, lying a long time there,
ruefully gazed on the rood of my
Savior,
till I was aware that it uttered words,
the cross of God began to speak:
'It was many years ago—I remember
it still—
that I was felled, afar, at the forest
edge,
borne off from my roots. Evil men
took me.
They were making a show, I was to
be a mount for their felons.
Men bore me on their shoulders till
they brought me to a hill,
there they set me. Then I saw that
the Lord
was coming in haste to climb upon
me.
When I saw the ends of the earth
shaking
I dared not bow or break, against
the word of God. All at once I might
have struck his foes down, but I stood
fast there.
Then the good youth stripped—that
was God almighty—
his mind was set. He mounted the
gallows
firm in the sight of many, to free
mankind.
I quaked when he clasped me, but I
could not bow to earth,
nor fall to the ground; it was my fate
to stand.
As a rood I was raised; I bore my
ruler up,
the king of the skies; I could not
bow down.
They pierced me with dark nails; the
places are on me still,
the wicked wounds are open. Not one
of them dared I harm.
They railed at us both. I was all run-
ning with blood
as he gave up the ghost, with gore
from his side.
A heavy burden I bore on that hill,
my lot was hard. I saw the Lord of
hosts
most brutally racked. His body dark-
ness
had clothed with clouds, the corpse
of our Lord,
his shining splendor; a shadow went
forth,
black over the earth. All fell to weep-
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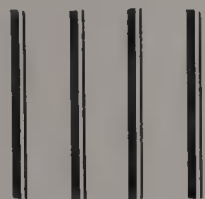
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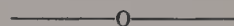
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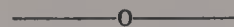
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every creature made moan; Christ was on the rood.

Yet willing ones from away came there, from afar to the Lord. I looked upon it all.

I was burdened with sorrows but I bent for those men, in meekness, low. Their Maker they took, they lifted from that torment. They left me standing bloody and wounded, all bruised and gashed.

They laid him down; by their Lord they stood;

they beheld God there; for a while he was resting,

tired after toil. A tomb they made for him

in the slayer's sight; they cut it solid rock.

There they set their Redeemer. Over him, they sang a dirge,

in the evening, sick at heart. Afterwards they went away,

they left their Lord; alone he rested there.

But we stood weeping woefully and long there,

we stood still there, when the steps of men

were heard no more. The house of the soul,

the body, grew cold. Then they brought us low,

that was a fearful fate, they felled us all to earth.

They buried us deep, in a dark pit there.

Yet holy men heard and hastened to free me;

they garbed me round with gold and silver."

Here the original poem ends. As much again was added, at a later time, but the additional lines are inferior, and I pass them over.

[On many of the interesting topics discussed by Professor Malone, one may read *Christianity in Celtic Lands* by Dom Gougau. The translation is published by Sheed & Ward, London and New York.]

—✠—

St. Charles' Day at the Cathedral came off with its usual success on Sunday, April 14. The Most Reverend Archbishop sang the Solemn Pontifical Mass, assisted by Father Gleason. All the other offices were filled by members of the Faculty and by the St. Charles' boys. Msgr. Nelligan preached.

—✠—

We mentioned in our last number the appointment to the Army of the Rev. John A. Dunn (1933); we hear that he is to be chaplain of Fort Benning, Ga.

—o—

The Rev. Robert McGrath, recently ordained in France, said his first solemn Mass at the Church of St. John, New Britain, Conn., on Sunday, April 21.

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WASHINGTON NOTES

(Continued from Page 20, Col. 3)

The Very Reverend President of Basselin was back, ready to take over his ordinary duties, after spending some time at Bon Secours Hospital in Baltimore.

The Church In Oregon

Msgr. Lane of Portland gave us an interesting talk on the beginnings of the Church in Oregon Territory. Msgr. Lane made his complete course of studies—twelve years—with the Sulpicians in Montreal. His pilgrimage through the east included not only Montreal, but Washington where, April 8, we had the benefit of his familiarity with the early history of his diocese. There are few more exciting stories than the foundation of the Archdiocese of Philadelphia *in partibus*, as the territory was then called canonically, and the ground covered by Bishop Blanchet in his search for a consecrating prelate.

Fr. Gabriels of Lansing makes over a hundred converts each year. He spent an evening giving us a few practical details on casting our nets.

His convert-making career began when he put a sign outside his highway church reading EVERYBODY WELCOME! Then non-Catholics started coming in droves.

Every dogma in the Gabriels-method is taught by a story, with plot development and detail. Then the convert is left to draw the parallel himself. The stories are ingenious—so ingenious that we are delighted to hear that Fr. Gabriels is collecting and editing them for publication.

Basselin Speech Contest

Fr. P. J. O'Connor is doing wonders with his charges. All the Basselin alumni and friends turned out April 27 for the public speaking contest and awarding of plaques in the McMahon Auditorium. We were proud of our successors and no little remorseful at the opportunities we had wasted during our own three year term in Basselin.

Any one of the speakers will be brilliant in the pulpit. As each finished his talk, opinions on the winner diverged more widely. The judges had a delicate task before them.

Their verdict placed Leo Coady of Baltimore first, with Jim Dalecke of Milwaukee second. Had we been on the jury, we might have been tempted to hand out four plaques *ex aequo*, including Ray Maginnis and Leo Schumacher, the other competitors, in the award. Congratulations, not only to this year's Champ, as Dr. Smith

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put it, but to all of Basselin, which could produce so creditable a representation!

Fr. Jepson marked the twenty-sixth anniversary of Théodore Basselin's death—April 19—by singing a solemn requiem in the community chapel.

Our community shared the sorrow of the Priests of St. Sulpice at the passing of their Superior General, Jean Cardinal Verdier, April 8. Father Viéban knew His Eminence personally. He had been the Cardinal's secretary during his visitation of the American provinces in the summer of 1933. At spiritual reading that night the Superior gave an eloquent summary of the late Cardinal's character and achievements; then, next morning, we sang a solemn requiem for the repose of his soul.

A clerical gathering of some sort or other brought Frs. Ed Flannery, Don King, and Joe Connolly back to Washington early in the month,—and, a week or so later, Fr. Herb Hannan, '39, said the community mass.

The first of our deacons will be ordained Ascension Day—Jack Burns and Frank Lollich in Davenport; and Vince Sullivan, S.S., at St. Charles College.

Most of the class will be ordained Trinity Saturday, May 18. The four gentlemen from Indianapolis—Messrs. Beechem, Noll, Reidy, and Reine—will be ordained June 9. Fred McMahon's date is June 11; Ted Butler's, June 16—and we, your 'umble correspondent throughout the past year, will be ordained, alone, of the whole class, June 10, at the Shrine. Mark the dates now in your Ordo, and pray for us in your charity.

REV. MR. C. RICHARD GINDER

CARDINAL VERDIER

(Continued from Page 11, Col. 3)

much and mimicked his professors and even the Bishop of Rodez. He passed through the preparatory seminary and the grand seminary rapidly; he was only 22 when he came up to Paris intent on becoming a Sulpician like his teachers in Rodez. The Superior of St. Sulpice sent him to the Procure in Rome to do postgraduate work in theology and Canon Law. He won two doctorates. He was ordained priest in Rome, April 9, 1887. He died on the anniversary of his ordination.

On his return to France he made his Solitude (1888-1889) and was afterwards a professor of philosophy and theology in the seminaries of Périgueux, Lyons and Paris. He came to Paris in 1905 to teach moral theology

INNER LIFE

(Continued from Page 21, Col. 3)

the coming year. Succeeding the Rev. Mr. Edward Hogan as president is the Rev. Mr. Charles Bechler. (The "Ohio gang" is still active.) To help guide the society's destinies there will also be Rev. Mr. Eugene Solega, successor to the Rev. Mr. James McManus as Vice-president, and Rev. Mr. Eugene Nicolaus, who has fallen heir to Rev. Mr. Wanstreet's secretarial notes and records. The Gibbons Academy's reins are in good hands.

Not to be outdone in this matter of changing officers, the Camillus society has also arranged to have their next year's program carefully attended to. A list of the new Camillus officials and walk leaders is contained elsewhere in this issue. May we here ask all our readers to help insofar as they can the work which these men will oversee. The retiring leaders have done a wonderful job. May the new ones do as well.

to the third year divines. He was an excellent teacher; he knew a great deal and he taught as one having authority. Canon Bardy, one of his pupils at St. Sulpice, has written about his class:

"Those who assisted at his course of moral have kept the deepest impression of it. It was on justice and contract; treatises which are difficult in themselves and rendered more difficult by the tireless curiosity of the auditors. Father Verdier questioned a great deal; he proposed cases of conscience; he also listened to objections; he provoked difficulties and at times his pupils imagined that he would be unable to answer them, or that at least he would get out of difficulty by dodging the issue or by disconcerting subterfuge. Father Verdier let them talk; but towards the end of the class he gathered all the ideas which had been exchanged; he grouped them into a powerful synthesis; he formed an indestructible sheaf of arguments and conclusions, which he calmly dictated to us and the force of which astonished us. Even now when we think of that course of moral, we remain in admiration of the clarity of its ordinance and the solidity of its argumentation. So did we learn how to handle the great problems of salary, of syndicates, of the just price, and many other things. Father Verdier taught us the traditional doctrine of the Church; but what others would perhaps have done coldly, he did with

Seminary athletics now center around softball. A league has been formed which should lend an added interest to this favorite American sport. Although other sports have been shoved to the background they have not been forgotten. The basketball leagues, "A" and "B", were completed happily for the Deacons and for the first year men, respectively. Rev. Mr. Hammond's hoopsters came from behind to defeat the third year team in a nip and tuck battle and then went on to outscore the second theologians in a close play-off game. In the "B" league, things were not so close: The first year boys had entirely too much power and scoring ability for the other class teams to compete with so they won rather handily. The handball tournament ended with a new set of champions being crowned. Messrs. Connolly, Tierney and Wanerka defeated last year's runners-up, Barry, Struck and Shanahan, to win the palm of victory. Congratulations to the winners. We give you, dear readers, the champs!

all his heart, and our youth became enthusiastic about the master as well as the generous theories which he taught us, basing them upon the Encyclicals of Leo XIII."

In 1912 Father Verdier succeeded Father Guibert as Superior of the Carmes—the university seminary connected with the Catholic Institute of Paris. He had already distinguished himself as a builder at Lyons and at Paris, where the theologians had to be installed in new quarters on the Rue du Regard. He fixed up the Carmes, putting in a central heating plant, painting it, etc. He occupied the post to the satisfaction of all till he was elected Superior General of St. Sulpice in 1929. The most notable change was brought about during the War when seminarians as well as priests were admitted to the Carmes and allowed to follow the courses of the University.

A Solemn Requiem Mass for His Eminence Jean Cardinal Verdier, in presence of his Excellency the Archbishop of San Francisco, was said in St. Mary's Cathedral.

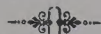
The mother of the Rev. Joseph T. Kennedy, pastor of Forest Glen, Md., died Monday, April 8.

Prayers are requested for the mother of Mr. Robert Brush, Class of '43.

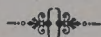
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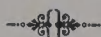
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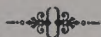
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